THE UNIVERSALIST Leader

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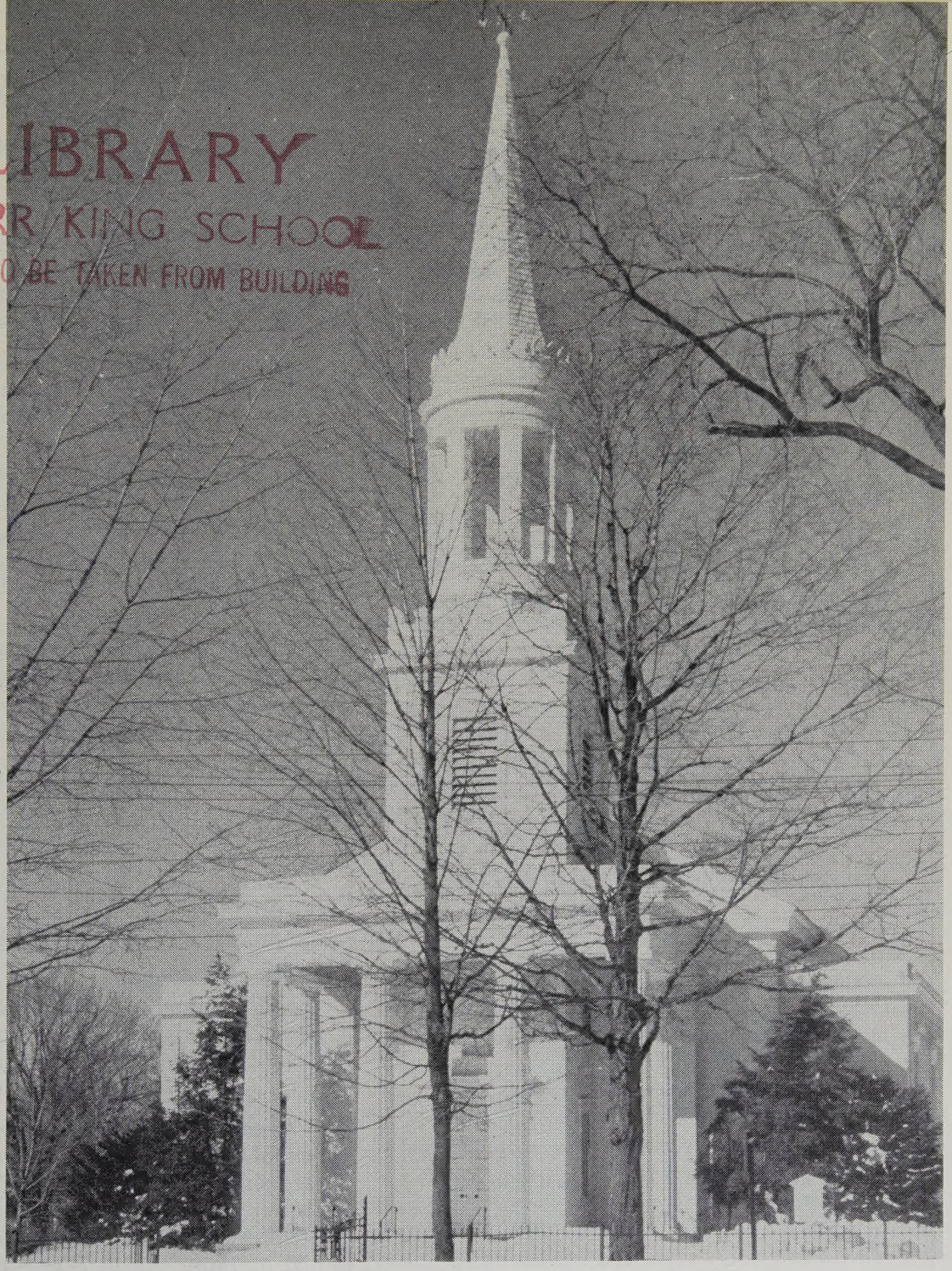

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Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

March, 1959 — No. 3

The cover, which presents the meetinghouse of the **First Parish, Universalist-Unitarian, Waltham, Massachusetts,** gives both a beautiful and realistic glimpse of New England blanketed this winter with snow.

Gordon S. McKeeman, Universalist minister in Palmer, Massachusetts, granted the editor's urgent request to print the substance of a paper read recently to the Fraters of the Wayside Inn. **The Place of Hosea Ballou in Present-Day Universalism** is a thoughtful and thoroughly nonpartisan presentation of some fundamental Universalist ideology and its relation to possible Universalist-Unitarian merger.

The editor is most happy to relate in this number how our long-time good friend **Harold S. Latham, Universalist Elder Statesman,** (has been) **Honored by His Fellow Citizens** of New Jersey.

Carleton M. Fisher, president of The Universalist Church of America, former director of the Universalist Service Committee, and minister of the Universalist Church of Wausau, Wisconsin, highlights the requirements of successful merger and points out the pitfalls of the process in **The Heart of the Problem.**

Albert F. Ziegler, minister of the First Universalist Church, Melrose, Massachusetts, continues his series on Foundations of Faith with a third Chapter in this number, **"One's-Self I Sing."**

Angus H. MacLean, dean of the Theological School of St. Lawrence University, is both by race and by temperament well-qualified to interpret Scotland's bard to moderns. We are, therefore, most happy on this second centennial of Burns' birth to give our readers Dean MacLean's essay **The Universalism of Robert Burns.**

Robert M. Bowman, Universalist minister, Avon, Illinois, writes a poignant personal reaction to merger in **Merger, Facts, Passion, and One Man's Struggle for Integrity.**

The Place of Hosea Ballou In Present-Day Universalism

Gordon B. McKeeman

There are signs that a most important process is now going on in Universalism. That important process is the discussion of our own nature as a religious fellowship. It has been initiated largely as a result of the proposed merger of Universalism and Unitarianism.

PRESENT-DAY Universalism is the product of two primary influences. The first is its historic position in the spectrum of Christian theology. Obviously, this position is pre-Ballou. We are familiar with the symbolic expressions of it in Christian thought: the denial of the reality of Hell, and the denial of God's impotence to save all. Seeking to put this in terms that express the underlying conviction of early Universalism, we might say that Universalism's primary characteristic was "ultimate confidence." In Origen, our greatly revered and little-known Church father, this ultimate confidence took the form of the doctrine of the salvation of the Devil. Other Church fathers could admit of the possibility, even of the certainty, of the salvation of all human beings. But most balked at believing the Devil susceptible of salvation. It was precisely this point which caused Origen and his followers to be declared in heresy. (The declaration of heresy was, of course, post-mortem.) Eighteenth-century Universalism was another expression of this "ultimate confidence." It spoke the religious language of its time, which was Calvinism, and proclaimed what John Coleman Adams, in the occasional sermon to the Universalist General Convention at Buffalo in 1901, called "hardly more than a sterilized Calvinism—an attempt to purge the popular teaching of the germs of infidelity and despair." After a century, it was possible for him to look back with some scorn upon so noble a beginning. Yet the point at which Murray, DeBenneville, Winchester, and Relly parted company with the Calvinism of their day was precisely the point at which the Calvinists departed from "ultimate confidence."

The Universalists were Calvinists with "ultimate confidence" that the sacrifice of Christ was efficacious for all. They arrived at this position from a belief in the goodness and love of God, expressed in the Sacrifice of His own son, Jesus, on the cross to save all men. Albert Perry makes this very point in his *Leader* article of last October: "Historically, we separated ourselves from the leadership and traditions of other churches, but never emotionally from their people. We always insisted that the basic principles which all other religious people reverenced really supported Universalism. Their source of truth was our source of truth; their methods of reasoning were our methods of reasoning; their goals were our goals, and their God was a Universalist. The only real difference to which we would admit was that their leadership had made a few honest, understandable errors which resulted in misinterpretations.

"Theologically, this was sound. You can't believe in a wise, good, equalitarian deity or cosmic process which will leave a majority of mankind forever in error, or even permit a significant portion of mankind to be wholly in error at any time." So the primitive Universalism of the pre-Ballou Universalists expressed in the language of the prevailing faith of its time the principal characteristic of Universalism, "ultimate confidence." Into this setting came Hosea Ballou.

When Hosea Ballou finally left the Baptists and entered the Universalist fold, his theology was not at all distinguishable from that of his contemporaries in his new-found faith. His was also a "sterilized Calvinism," buttressed by arguments from the Scriptures, proof texts, and the like. Had this remained his theology, we would long since have forgotten his name among the many who early espoused the cause of Universalism in rural New England and New York. In one particular, however, Ballou never changed his theology. He always held to the major characteristic of Universalism, its ultimate confidence. In common with Universalists of his day, he held to *cosmic love as a metaphysic and human love as an ethic.* What

did change in Ballou was his method of approach to religion from this original premise. It has been pointed out recently, notably by Ernest Cassara of Tufts, that Ballou apparently fell under the influence of one of New England's famous sons, the deist, Green Mountain boy, Ethan Allen. To quote from Dr. Cassara's monograph, *Hosea Ballou and the Rise of American Religious Liberalism,* "Allen's book, *Reason the only Oracle of Man,* taught Hosea to examine everything by the light of reason. Ballou was an eminently reasonable person, but his inherited reverence for the Bible had kept him from questioning Christian doctrine too closely. He learned from Allen that Reason is a gift from God. As such, it cannot be incompatible with Scripture."

Subsequent to this encounter between Hosea Ballou and the thought of Ethan Allen, Ballou worked his way through to a new position in theology. He began with the same premise that had always held dominance among Universalists, the love and sovereignty of God, that is, "ultimate confidence." But he rejected the Calvinist doctrines of Atonement, Predestination, Particular Redemption, Total Depravity, Effectual Calling, Final Perseverance. In its place, he erected a theology which placed emphasis on the goodness of man's intention (or God's intention in man) and the final inevitability of God's triumph over man's errors, aberrations and ignorance.

Using reason as a tool of religious controversy, Ballou was able to discredit conclusions issuing falsely from established premises, and offered his antagonists only the choice of denying long-held and cherished premises or agreeing with his analysis of the implications logically derived from the same. Those of you who have read Ballou, no doubt, will recall with delight the devastating manner in which Ballou wielded his new-found weapon. Such a technique works very well when the major premises are established as they were in Ballou's case. Reason became his ally in the fight to discredit the partialism and limitarianism of Calvinism; because both he and the Calvinists agreed on the major premise, namely, the goodness, love and omnipotence of God.

To summarize then, the importance of Ballou to Universalism was this: he took the earlier, half-realized, intuitive insight of Universalism, its "ultimate confidence," and set it upon more adequate foundations than the Biblical proof texts of his predecessors (and his contemporaries). Once Ballou became convinced that Reason was as much God's gift as the Bible, he used reason without restriction and summoned Biblical texts only as supportive evidence of the rightness of conclusions he had already arrived at by reason. (And don't we all!) Previous to Ballou's monumental contribution, Universalism was a mystical extrapolation from human experience. As John Coleman Adams put it, "Universalism never could have lived far into the nineteenth century, resting upon the grounds upon which Murray placed it. It was a proper conclusion without adequate premises. It was a real truth deduced from imaginary facts." Universalists felt that God was better than the monstrous being pictured by Calvinism. They had ultimate confidence that God would not act in a manner so contrary to his alleged character as to punish any sinner, however confirmed, for an eternity. Let it here be observed that the truth of any conclusion is not validated by the method of its discovery. Intuitive feelings have produced as great truths as scientific procedures. It was Ballou's wedding of the intuitive faith of Universalism to the method of liberalism and rationalism, which made him unique among his contemporaries.

Let it here be said, however, that Ballou placed his emphasis on the doctrine and not on the method. He neither defended nor glorified the method, nor exalted it to the status of a religion. It was for him *a tool* for the defense of the doctrine of Universalism.

Subsequently the developments of the late nineteenth and the first half of the twentieth centuries found in Universalism a particularly fertile ground, since rationalism and liberalism had already become a part of the tradition. The higher criticism of the Bible, the rapid advances in such fields as psychology, education, anthropology and sociology and the pressing need for a world view have gradually overlaid the Universalist Gospel, until it is apparent that the method of Ballou, and not the doctrine of Ballou, has become the gospel for many Universalists.

What shall we say, then, of present-day Universalism in the light of this analysis?

To begin with, none of us is unaware of the difficulties involved in speaking of "present-day Universalism." The next question is, "Whose present-day Universalism?" There are not many Murray Universalists left. In one sense, this is a tribute to the magnetism of Ballou's interpretation of Universalism. Yet, in another sense, it means that we have stopped talking to the Calvinists (of whom there are still some). This is unfortunate. For if we are to gain adherents, we must speak to those whose natural inclination is toward generosity and open-heartedness in their own religious language. (But this is another topic!)

There are other varieties of Universalism, among them that which still seeks to foster the inclusiveness

of Universalism. Its advocates think of Universalism as the full Christian gospel, the completion and correction of Christianity's error of limitarianism. They concentrate upon Universalism's (and Ballou's) premise of "cosmic love as the creative force and human divine love as the law of life."

And there are those who have adopted half of Ballou, his rational approach, but have neglected or rejected that "ultimate confidence" which made Ballou a Universalist. These Universalists (or liberals, for such they are) compare the methods of Universalism and Unitarianism and find no distinction between the two. And, as regards the predominant method, they are probably correct. They point out, proudly and accurately, that Ballou was an early advocate of all that Unitarianism preached; but neglect to suggest what was also true, that Ballou in his "ultimate confidence" went further than most Unitarians were willing to go.

These who have chosen the method and tool of Ballou might do well to remember that there are those among the Universalists who, if it comes to issue as to whether to embrace the message or the method, will gladly choose the message. This is not to say, by any construction, that Universalism or these Universalists are antirational. It is only to suggest that as between the gospel of confidence and the method of reason and free inquiry, they see the greater virtue in the gospel. For me, these are not alternatives, one of which must be chosen, but rather a matter of emphasis.

While this is not a discourse on the role of reason in religion, I do want to point out that rationalism, by itself, arguing from no point of reference or departure save our fragmentary knowledge of the world (outer and inner) ends in confusion and contradiction. The Unitarians currently have this situation, wherein using reason as the only oracle of man (to adopt Ethan Allen's title) they have Christian Unitarianism, humanism, ethical culturism, and both Christian and atheistic existentialism struggling to become predominant. And to the extent that Universalism has imbibed the method above, it, too, is involved in a similar situation.

Then, there are those among us who feel vague stirrings of discontent in the current situation. To merge or not to merge, that is the question. These, and some days I am one of them, cannot quite place the finger upon the source of difficulty. Let us try to put it into a syllogism. Liberalism and Universalism are compatible. Ballou exhibits this to us. But they are not identical. It may be possible, unlike the situation as between love and marriage, to have the one without the other. Liberalism and Unitarianism are also compatible. Whether or not they are identical, I cannot say. My guess is that they are, but I would stake little on this guess. Now if Universalism is compatible with liberalism and Unitarianism is also, obviously Universalism and Unitarianism are made for each other. This reminds me of the syllogism "Some dogs have fleas; my dog has fleas, therefore, my dog is some dog!"

The presumption is, that if you put these two Churches together, you will get a liberal church in which the method of discovering truth will be the binding force and the central core. Conclusions, if any, i.e. the faith, will then be sacrificed upon the altar of a common method. The gospels of the oneness of reality (if this be Unitarianism) and of ultimate confidence will doubtless be preached and taught in our churches. Many of us will preach them both anyway. But will there be materials prepared to make explicit these two gospels, to urge their acceptance among others? Will these faiths be sung in our churches, taught to our young people? Or will we only be told to be free and to use our reason?

If this is what we want, we can have it; but Universalism as it was, the institutional expression of ultimate confidence, can disappear in the process. This will be due partly to the statistics of the situation, and partly because the twin contributions of Universalism, one of Ballou's and one which is pre-Ballou, are neither adequately understood nor enthusiastically embraced.

My plea is that we use Ballou, all of him. I do not have the least objection to his method. I use it myself. But I feel deeply that Ballou's Universalist conviction is also of importance. Present-day Universalism is faced with a policy decision of utmost importance. Part of our confusion in facing it lies in our own lack of appreciation for our own genius, which is not the application of reason to religion, but the attitude which has been our faith, "ultimate confidence." This is the hallmark of Universalism as I see it, enabling us to include peoples of vastly different points of view within our church and our concern, without demanding conformity to creed, cult, culture or method; to look with appreciation and understanding upon the formulations and efforts of all religions, Christian and otherwise, considering all to be the products of good intention, emerging out of deep human needs; to insist that there is always hope, never final despair, absolute alienation or damnation; to value rational and non-rational approaches to Universalism.

In an era of paralyzing fear and crippling anxiety, this religious point of view is to me of crucial importance.

Harold S. Latham, Universalist Elder Statesman, Honored by His Fellow Citizens

HAROLD S. LATHAM, internationally known American publisher and liberal churchman, was honored by his fellow citizens of eastern New Jersey at a banquet given by the West Hudson Chamber of Commerce in the Robert Treat Hotel, Newark, N. J., Saturday, January 24, 1959. Mr. Latham, shown at the right, is holding the 1958 Outstanding Citizen Plaque, presented on this occasion. The plaque contains the following citation:

1958

OUTSTANDING CITIZEN AWARD

Presented By
West Hudson Chamber of Commerce

To

Harold S. Latham

Through his enthusiastic efforts
and sincere devotion he has
developed and contributed to
civic and religious projects
of lasting benefit to the area.

In addition to serving his township and his state as leader in many civic causes and organizations, Harold S. Latham has served his church as one-time president of the Universalist General Sunday School Association, president of the Universalist Publishing House, trustee of The Universalist Church of America, founder and president of the national Association of Universalist Men, and for two terms, president of The Universalist Church of America. Locally, he has been and still is head of the Universalist Church of the Redeemer of East Orange, N. J.

Throughout his entire business life, Mr. Latham has been associated with The Macmillan Company. When he retired several years ago, he had served the company for many years as executive vice-president and was regarded, both here and abroad, as an outstanding leader in the field of publication.

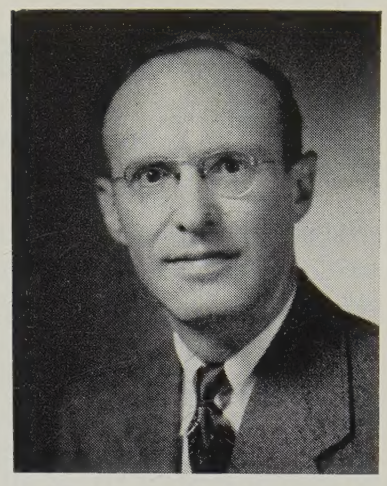
Most recently, Mr. Latham has served as president of the West Hudson Hospital Association.

Almost any time a reporter writes about Harold Latham, he records the fact that Mr. Latham was the discoverer of Margaret Mitchell and her great novel, *Gone With the Wind.* This is, of course, true and was a not inconsiderable feat in the world of publishing. Personally, however, we like to think of Harold Latham as the very good friend, counselor and guide of some of the rarest personalities who have graced American literature. Mr. Latham was the friend and confidant of that shy and so often lonely spirit but perhaps the greatest American poet of this century, Edwin Arlington Robinson. To name but one other of the numerous friends of "H.S.L.," one recalls the dynamic Vilhjalmur Stefansson, noted explorer and author.

Universalists everywhere rejoice in honors paid to their fellow churchman, Harold S. Latham, but we are not in the least surprised by such events because our past president has been the cherished friend of hosts of Universalists through many years. — E.H.L.

The Heart of the Problem

Carleton M. Fisher



"All authority, all power, all the potential growth rests, in our kind of democratic structure, at the parish level. Therefore, we beg of you, give this matter your best sober thought."

— Manual — Merger and Alternatives

WE were well reminded by one of our panelists at a recent discussion on "merger" in our church, that "organization is the way in which we set about seeking to achieve certain ends or goals."

It appears that we need to be reminded of this fact, since in our discussion of the proposed merger of The Universalist Church of America and the American Unitarian Association, we can all too easily lose sight of it.

What are the goals we pursue and for what purpose are we organized into societies as Universalists and Unitarians in America? Are we organized for the purpose of perpetuating traditional ideas, forms and practices, and insuring that particular institutional structures and labels will be perpetuated into the future? Or are we organized (as we so eloquently profess!) in order to share with people the redemptive nature of a liberal religious faith?

If the latter be our purpose, then there is every virtue in seeking to develop a new instrument of our faith, one that historically and quite naturally should emerge out of the present Universalist and Unitarian organizations.

One could wax eloquently oratorical about the challenge of the twentieth century as relates to the compelling need for a relevant and vital religious faith. And it may be with considerable presumption that Universalists and Unitarians contend that they have "the answer." But the fact cannot be denied that these two liberal sects represent organized expressions of a pioneering effort in contemporary religious development, and that their destiny is central to whatever may come of free religion in America in coming decades. And how we respond to the proposal of merger may well be an indication of our capacity and fitness to serve the principles and values of liberal religion itself.

In the course of our discussions, certain concerns have been expressed that must be kept in mind as we consider a plan of merger. While it may appear somewhat incongruous to compare a proposed merger of two small sects with a total membership of some two hundred thousand with mergers of Protestant groups numbering millions of members, the same temptations are present. We need to guard against the psychology of "bigness" and "operational efficiency" that tends to diminish the significance of the small unit and the individual. *We need to structure the new instrument in ways that will dignify the democratic process and sustain the fullest freedom of expression.* We must forego the illusion that a rapid accretion of numbers of people in fellowships signifies success in developing a valid religious liberalism. Above all, we need to dismiss the tempting notion that organizational merger will in any appreciable degree resolve the basic problems of liberal churchmanship as such!

In essence, it is imperative that we see "merger" for what it actually is, no more and no less. We are contemplating a structural change that should enable us to do more effectively the job we are trying to do — share with others in the development of a religious faith adequate to man's need in this century! Within a merged structure, utilizing the best of modern techniques and committed to the principle of the free mind, we can achieve a unity of action that will magnify rather than dilute the richness of our faith — making it possible for all expressions of Universalism and Unitarianism to flourish more abundantly in the many communities where we live.

Foundations of Faith

III. "One's-Self I Sing"

Albert F. Ziegler

LIBERAL RELIGION in our day is searching earnestly for a reason for its existence. It rejected the self-seeking personalism of orthodoxy, and for a time found a new dynamic in a social application of the gospel. One's neighbor is in need. Whatever else may be good, it surely is beyond all question good to meet this need. The orthodox preoccupation with individual imperfection seemed to the liberal to be an escape from reality in a world in chaos. The social gospel gave a new and more palatable form to the old, old story. The Kingdom of Heaven was to be the good society on earth; goodness was in sacrificing for others; the whole meaning of individual living was in the profit to society; immortality was in the continuing effects of the deeds of love. The pre-eminence of Jesus was in the socially significant ethic he taught, but even more in that he lived sacrificially. The justification of religion was in the exciting of the individual's social conscience; of the Church, in its influence for social progress.

Social inadequacies were enough more prominent than our individual faults to make the social gospel seem workable for a time. But, if orthodoxy was an escape from responsibilities in the controversial areas of economics, politics, and international relations, the social gospel was an escape from responsibilities in the more basic area of individual living. It was rather like a parish minister, who, to escape the difficult and complicated work of ministering to individual persons, turns his energies to the reorganizing of the groups in the parish. This is a sufficiently demanding work to express his sacrificial spirit, and who can say it did not need doing? Yet, in the doing, there may be left undone that which alone can justify any church organization. The social gospel, in its emphasis on external and corporate values, was bent on building a good society almost to the exclusion of the individual growth which alone makes society meaningful.

The Social Gospel was once a so much used weapon against economic conservatives that they derided the casting of pearls of luxury before the swine which was the common man. "If they had a bathtub, they'd put coal in it." But, it was so. We came to have figurative as well as actual bathtubs and we put coal in them. Man, with his increased leisure, found in it only more time to get into trouble. The children of the comfortable middle class came to know the inside of a police court, too. A higher material standard of living, we found, does not make better men, only richer ones. Democracy can be as fierce and violent in its judgments and edicts as any dictatorship. In short, no degree of corporate perfection can secure the individual against self-destruction. The social gospel's re-emphasis of the prophetic nature of religion could not stand alone for long. It can continue to exist only as a part of a whole gospel, which recognizes the priority of the priestly nature of religion.

Notwithstanding the fact that our social structure is imperfect and must always be moved forward, the fundamental meanings of life lie in the individual experience. The individual does not exist for the good of society, but society for the good of the individual. Society and social good, inasmuch as it affects the welfare of persons, must be the concern of a true religion; but it cannot be the heart of religion, religion's only or even primary concern. This is the quarrel that religion has with the pseudo-religion of social reform, whether in communism or in liberalism. Ultimate values rest in the individual, not in the corporation. "Every hair of your head is numbered," not every article in your Bill of Rights. However much social progress is needed, the fundamental good, the true progress, is in the growth of persons, and the only need for a better world is because of the benefits thereby accruing to persons.

The fatal flaw in the social gospel was that, with all good will and intent, it had the effect of putting society between man and his God. In trying to relieve man of the heavy weight of sin and guilt laid on him by orthodoxy by emphasizing rather the sins of society against man, liberalism deprived him of the hope of individual salvation. If the sin is of the society, salvation is of the society. Does it answer the deep hope in a man's heart to say that, whatever suffering he may undergo in his life, he must comfort himself with the thought that one day other men will live their days in

peace and plenty? Or, would he not gladly take on some weight of his own sin, for the accompanying hope of an eternal justification of his living? Orthodoxy, though continuing beyond its time, still retains some force *because it expresses the concern of life with the individual, whether with his sin and guilt or his virtue and salvation.* Of all things, man knows, in his heart, that there must be a significance in his individual life. Even to be damned because of what he has done is better than to have his actions of no consequence. A child will provoke wrath rather than be ignored.. Whatever the faults of orthodoxy in logic or expression, it is still religion in this, that it marks the everlasting concern of the essence of life with every separate person. Any correction of orthodoxy should not blur this concern, but make even clearer that creative reality rests in persons. We do not want a religion of lord and serf, but neither will a religion of democracy suffice. It must be a religion of individualism, of persons, in which eternal values, divinity, are seen to rest in the experiences of individual entities.

The original revolt of Universalism was to this effect. The religious hope in the Winchester Profession was for the "restoration of the whole family of mankind of holiness and happiness." The concern of religion, as of God, was with the imperfection and the salvation of every individual. The Five Principles, while liberalizing the theological expression, did not destroy this individual religious element. We expressed our faith "in the final harmony of all souls with God." But by the time of the Great Avowal, we were looking toward works rather than faith. We avowed our faith "in the supreme worth of every human personality," an incomparable and thoroughly religious declaration, but our hope was no longer so clearly for individual salvation (the justification of the worth in which we believed) as it was for a good society: "the power of men of good will and sacrificial spirit to overcome all evil and progressively to establish the kingdom of God." The eternal fate of those who had gone before such "establishment" was as much in doubt with us as with the orthodox. Thereby we began to move away from the religious nature of our faith, to move away indeed from a faith, to an ethic; to move away from reality as it engages man; to move away from religious effectiveness in the life of our people.

"I celebrate myself and sing myself," wrote Walt Whitman. Is this not the essence of religion, a celebrating of one's self? What is it that we seek in this search of faith that is life? We seek to find ourselves. What is the continuing creation, what is the unfolding of life to you? It is you; it is you collecting yourself; putting yourself together out of all things, and events and time, bringing yourself into order, into wholeness, out of chaos. The reality is the self, each self.

In this is the reason for a respect of persons. Each must be given creative freedom to grow, to participate fully in life, not essentially because our society is complete only with the inclusion of the truth in each (which might be thought of as the democratic motive), but because each person is himself, by divine right and nature, the very essence of truth. This leaves no room for suspicion or for doubt that, any individual may be of such great worth that, by his exclusion, the corporate good is measurably affected. This denies any validity in a comparison of the values of one person's life against another. Each is of supreme worth; it is a matter of ultimate concern that each life be justified.

In this is the basis for confidence in our individual living. "None has begun to think how divine he himself is, and how certain the future is." I am life; life is me. If it sometimes seems that there is no just recognition of this by life, this is not defeat. Life cannot be denied. Rather, it is a little private joke we have with life; cause only for a wry smile. "Nor time, nor space, nor deep, nor high, can keep my own away from me," wrote John Burroughs; or in the thought of Whitman, "Whether I come to my own today or in ten thousand or ten million years, I can cheerfully take it now or with equal cheerfulness I can wait."

"The world is mine!" cried Monte Cristo. It was, but not for the reason he thought. The ability, and the freedom and power because of the ability, that he thought came to him by reason of material wealth, was always his birthright. The romance this story has for us is in that it speaks to our dream that we may be so empowered, the dream that should be expressed by our religious faith. It is the great tragedy in man's life that he does not know what he is, or that knowing, he does not dare to believe.

A philosophy, which sees all of reality in self, and self in all of reality, a selfish belief, is the sound basis for a social consciousness. Such a person is outgoing, to find himself, to collect himself, to obtain that which is his. "No man is an island," John Donne told us: "Do not send to know for whom the bell tolls. It tolls for thee." We will nourish and cherish all persons, all times, events and things, because there is that which is ours in them. We must protect our interests. There is nothing that does not become our concern, a part of ourself.

Speakers at a fellowship meeting in the Universalist-Unitarian Church at Nashua, New Hampshire recently, when the women of the church were hostesses to a group of international students from the Boston area. Left to right: the Rev. Donald W. Rowley, minister of the church; Dr. and Mrs. Silvio Margulis, Argentina (Jewish); Thibebe Gabreyesus, Ethiopia (Greek Orthodox); Dr. Maria Valenzuela, Paraguay (Catholic); Dr. Sunardi, Indonesia (Muslim); Toru Yokawa, Japan (Buddhist).

Sacrifice, a giving of one's self, is the heart of orthodox religious teaching, which looks to Christ, the suffering servant to all the world, as its ideal. But sacrifice is a hard doctrine, so that even orthodoxy must temper it with the accompanying belief that only Christ can make a sufficient sacrifice and so he performed a vicarious atonement for all men. This has the effect of letting man "off the hook" in the whole matter of sacrificial living, negating the religious imperative.

Liberalism properly attacks orthodoxy on the point of the efficacy of vicarious atonement. If there is suffering to be done, it must be done each for himself. If sacrifice is required, it must be sacrifice by each for himself. None can do another's suffering and sacrificing for him. In this sense there can never be a suffering servant for another's salvation, whether that salvation be secular or religious. Not even liberalism's "suffering servants," the great ethical and social leaders, can "save" others. Their value to us, and it is a great one, is the same in kind if not in degree as is the value of Jesus to us, that *we see in them, as in a mirror, what we ourselves are and must do.* But *our* salvation is in *our doing,* rather than in their sacrificing. And, actually, it was not sacrificing on their part, as it will not be on ours. It is not self-giving, self-losing, but self-finding. They came out of their little selves to find their greater selves. The way of salvation is in self-fulfilling. It is seeing one's self in all about, and going forth to claim it; and no one can do it for us. In Whitman's *Song of Myself,* he wrote, "Not I, nor any one else, can travel that road for you; you must travel it for yourself."

The "sin against the Holy Spirit," the sin for which there is traditionally no forgiveness, but for which payment always is exacted, is not, as the liberal sometimes feels, a sin against society, against others, the sin of selfishness. It is the sin against one's self, the sin of self-lessness, the failure to love one's self. More fundamental than our social inadequacies, than our hatred and suspicion of each other, is our distrust, our fear, our failure in the creative acceptance of ourself. The primary place of religion in our lives is not to reform our society, is not even to relieve us of oppressions and injustices, but to so help each one of us to understand and believe in himself that we will have the strength, and will and faith to take whatever comes and *grow in it,* and then to send our creative spirit out to remake the world. "One's-self I sing; the simple, separate person."

The Universalism of Robert Burns*

Angus H. MacLean

UNIVERSALISTS have claimed for their own a great variety of historic characters from Origen's time to the present day. Those selected are regarded as the saints of the faith, but there were some great Universalist sinners as well, and among them the name of Burns is conspicuous to say the least, although I never heard of him being listed as a Universalist in any category.

Burns is known to many for his bawdy songs, his drinking, and indiscretions more than for his lyrical power or for his religion. The kindest estimate of him by church people is that he was a charming sinner, but this descriptive phrase is so inaccurate as to be almost libelous. He *was* a "sinner" in this sense: he relished a drinking party, shady stories, and sang freely of his amorous escapades. And though at times pitifully contrite, he often gloried in his indulgences.

> The Kirk and state may join and tell
> To do sic things I mauna: (must not)
> The Kirk and state may gae to h--l
> And I'll gae to my Anna.

But a small word in his behalf may be excused. Martin Buber says that Jesus loved these lowly people who were guilty of the sins of the flesh, but that he had an entirely different response to certain others. We can at least feel that he would have broken bread with the bard of Ayr. Furthermore, were Burns a statistic for the WCTU or Dr. Kinsey he would be lost forever in the great company of such sinners, who share little of his sensitivity or genius. Yet because of his fleshly lusts he is rarely, if ever, listed as contributing to religion.

Robert Burns was a contemporary of John Murray, although he lived a much shorter life than did John. Murray was born eighteen years earlier than Burns and continued in life for nineteen years after the poet's death. While coming together in thought and ethical sense at many points the two men, as one hardly needs to say, were quite different. Murray agonized his way to saving convictions while Burns seemed to come easily and naturally by his. One preached Universalism as a new religious movement, the other sang it, joked it, and with it, ridiculed the theology of his day, and in its spirit dealt ruthlessly with every pious fraud in his neighborhood.

The sinning for which he should be really noted is his sinning against the mores and values of his day, against governments, the kirk and its teaching, and the pretentious representatives of all these. In the exercise of this kind of sinning, he often disclosed his positive religious and ethical values.

He sinned against sham and hypocrisy as few have ever had the courage to do. His treatment of Holy Willie is typical:

> Here Holy Willie's sore worn clay
> Takes up its last abode:
> His soul has ta'en anither way,
> I fear the left hand road.
>
> Your brimstone Devilship I see
> Has got him there before ye:
> But haud (hold) your nine-tailed cat a wee
> Til once you've heard my story.
>
> Your pity I will not implore,
> For pity you have none,
> Justice, alas, has given him o'er
> And mercy's day is gone.
>
> But hear me Sir, deil that you are,
> Look something to your credit;
> A coof like him would stain your name,
> If it were kent ye did it.

He ridiculed rigidity of thought and morals, at the same time displaying a profound understanding of human frailty. Here is his approved rendering of the text, "Be not righteous overmuch, neither make thyself otherwise. Why should'st thou destroy thyself?"

> My son, these maxims make a rule
> And lump them all together;
> The rigid righteous is a fool,
> The rigid wise another.
> The cleanest corn that e'er was dight (winnowed)
> May have some piles of chaff in it,
> So ne'er a fellow creature slight
> For random fits of daffin. (Merriment)

*My apologies to those who can read the "Braid Scots" dialect for liberties taken with the original text. A. H. MacL.

Of particular interest to Universalists are his attacks upon the theology of his day, and Holy Willie, again, serves as one of the targets for his caustic art. Here is Willie at prayer:

O Thou, who in the heavens does dwell,
Who as it pleases best thysel,
Sends one to heaven, and ten to hell
All for thy glory,
And not for any good or ill
The've done before thee.

I bless and praise thy matchless might
When thousands thou hast left in night,
That I am here afore thy sight
For gifts and grace,
A burning and a shining light
To all this place.

What was I, or my generation
That I should get such exaltation,
I who deserve most just damnation
For broken laws,
Five thousand years ere my creation,
Through Adam's cause.

O Lord thou kens what zeal I bear
When drinkers drink and swearers swear,
And singin' there and dancin' here
With great and small,
For I am kep'ed by thy fear
Free from them all.

But yet, O Lord, confess I must
At times I'm fashed (troubled) with
fleshly lust. . . .

The rest of this ironic comment on predestination, damnation, and hypocrisy is not fit, according to our categories of decency, for either the press or mixed company.

While on this theme of theology we might sample a bit from "The Kirk's Alarm": We should note as we read references to the trinity, the doctrine of inherited guilt, and the question of rationality in religion.

Orthodox, Orthodox, who believe in John Knox,
Let me sound an alarm to your conscience:
A heretic blast has been blown in the west,
That, what is no sense must be nonesense.

Dr. Mac! Dr. Mac! You should stretch on a rack
To strike evil doers with terror:
To join faith and sense, upon any pretence,
Was heretic, damnable error,
Dr. Mac! 'Twas heretic, damnable error. . . .

D'rymple mild! D'rymple mild, though your heart's like a child's.
And your life like the new driven snow,
Yet that will not save you, old Satan must have you
For preaching that three's one and twa (two)
. . . . For preaching that three's one and twa.

Calvin's sons! Calvin's sons, seize your spiritual guns,
Ammunition you never can need;
Your hearts are the stuff will be powder enough,
And your skulls are a storehouse of lead.

The rest of this poem should be read where one can blush unseen. Probably the most poisonous of Burns' jibes were directed at the authoritarian clergy, the "spiritual excisemen" as he called them.

Peg Nicholson was a good bay mare
And once she bore a priest;
But now she's floating down the Nith
For Solway fish to feast.

Peg Nicholson was a good bay mare,
And the priest he rode her sore
And much oppressed and bruised she was,
As priest-rid cattle are.

Burns' hatred of political tyranny was no whit less than his dislike of ecclesiastical authoritarianism. The Ode for General Washington's Birthday is rarely quoted in our July 4 orations, yet it might make the most loyal of Americans feel that he had been all too penurious in his appreciation of the founder of our republic. The praise of Washington is all the stronger for the grief expressed over the lethargy of the land of Bruce and Wallace that could not rise to throw off its yoke as the colonies had done.

Universalists have championed the rights of women from the beginning, and even here the poet anticipated us.

While Europe's eye is fixed on mighty things,
The fate of empires and the fall of kings;
When quacks of state must each produce his plan,
And e'en children lisp the rights of man;
Amid this mighty fuss just let me mention,
The rights of women merit some attention.

But Burns' religious witnessing did not stop with protest. His finest things express a beautiful and profound and positive faith. Like many of us, indeed

most of us, he was a naturalist who while glorying in man, was to a classical degree conscious of man's poignant creatureliness. In his naturalism, too, was a strain of mysticism. The creatures and plants of the field were his companions whose destinies were tied up with his own. To the mouse he says:

I'm truly sorry man's dominion
Has broken nature's social union
And justifies that ill opinion
  Which makes thee startle
At me, thy poor earth-born companion
  And fellow mortal.

But mousie, thou art not alone,
In proving foresight may be vain:
The best laid schemes of mice and men
  Gang aft aglee
And leave us naught but grief and pain
  For promised joy.

Or to the mountain daisy:

Wee, modest, crimson-tipped flow'r
Thou's met me in an evil hour;
For I maun (must) crush amang the stoure (dust)
  Thy slender stem:
To spare thee now is past my pow'r
  Thou bonnie gem. . . .

Such is the fate of simple bard,
On life's rough ocean luckless starr'd!
Unskilful he to note the card
  Of prudent lore,
Till billows rage, and gales blow hard
  And whelm him o'er!

On the value of persons as such, a doctrine on which we place great emphasis, Burns reaches the supreme height of his genius. "A Man's a Man for A' that" is too well known to require much in the way of quotation.

A prince can make a belted knight
A marquis, duke and a' that:
But an honest man's aboon (above) his might . . .

In this poem also is a classic appeal for integrity and a vision of our much talked about "one world."

Then let us pray that come what may
  (As come it will for a' that)
That sense and worth o'er a' the earth
  Shall bear the gree (superiority — give status) for a' that
  For a' that, and a' that,
It's coming yet for a' that,
That Man to Man, the world o'er
  Shall brothers be for a' that.

In a piece that expresses genuine prayer, Burns shows himself to possess the kind of humility that makes for greatness, but also the will to bear life's unavoidable limitations.

O Thou great being! What Thou art,
Surpasses me to know;
Yet sure I am that known to thee
Are all thy works below.

Thy creature here before thee stands
All wretched and distressed;
Yet sure those ills that wring my soul
Obey thy high behest.

Sure Thou, Almighty, canst not act
From cruelty or wrath! (Page Murray!)
O' free my weary eyes from tears
Or close them fast in death!

But if I must afflicted be
To suit some wise design:
Then man my soul with firm resolve
To bear and not repine.

Burns an inspired sinner? Yes, indeed, and he more often than otherwise, sinned to good purpose. A religious spirit? Could anyone who was not have written the last lines quoted here? A Universalist? I think so. In "A Bard's Epitaph" Burns writes:

Is there a whim-inspired fool,
Owre fast for thought, owre hot for rule,
Owre blate (shy) to seek, owre proud to snool (cringe)
  Let him draw near;
And owre this grassy heap sing dool, (sorrow)
  And drap a tear.

And what Universalist should not also, "drap a tear?"

THE UNIVERSALIST CHURCH OF AMERICA

Official Call

The 59th biennial session of the General Assembly of The Universalist Church of America will be held at Syracuse, New York, October 27 to November 1, 1959, for the purpose of hearing Reports, Election of Officers, and the transaction of any other business that may legally come before the Assembly.

—Esther A. Richardson, *General Secretary*

Some Meanings of Merger

THE many letters that have come to us from Universalist readers commenting on merger are most heartening. They indicate that Universalists are giving real attention to consideration of merger. All of this is to the good.

Some of the communications, both those printed in this number and in the February number as well as those in hand which we have not had room to print, reveal serious misunderstandings both of merger and of the whole process of approaching merger.

By now, we hope that the study of future Universalist and Unitarian relations in our local churches has made clear to our people that the present study and vote gives them opportunity to express their desires relative to Universalist-Unitarian relations by approval or disapproval of merger or one of four alternative propositions.

The "alternative" propositions are Maintaining the Status Quo, Withdrawal, Association of Liberal Religious Denominations and finally, Council or Committee on Liberal Religious Interdenominational Cooperation. Each of these is presented in the Manual as an alternative to functional merger. Thus, a careful consideration of all the suggested possibilities in the Manual and a vote taken precisely as the Commission asks will give to the Joint Commission broad directives as to the kind of report and recommendations it presents to the Universalist Assembly and the Unitarian meetings next fall. A thorough study, debate and clear-cut decision is, therefore, the primary duty of every Universalist Church and every Universalist churchman.

A serious misunderstanding of the very meaning of merger itself is revealed either explicitly or implicitly in a considerable number of our letters. One correspondent in this number puts it precisely when she writes, "I cannot see how the local church needs to change at all in merger." This is a major misunderstanding for the very basic reason that no organization of any kind, anywhere, can possibly merge with another organization and have its local units maintain a static status quo. The very process through which Universalism and Unitarianism have been moving since the vote approving Federal Union "above the parish level" illustrates this fact. Since the Andover vote, there has been a distinct step up of *local* mergers. In some areas where there were not two local churches or societies to merge, the local church added to its name the name of the other denomination. Both Unitarian and Universalist fellowships have, on occasion, in spite of the disapproval of denominational policy makers, *sought dual fellowship.* The end results of the process are obvious. To merge is to combine, to unite, to coalesce and that goes right down the line. If the result of our long associations as liberals be functional merger, every Universalist and Unitarian parish in the country will change and change radically.

The changes incidental to merger may be precisely the changes we need or they may be well intentioned, but mistaken changes. Of one thing only can we be certain in this respect: merger will bring radical change to every church.

Whether we merge or federate or co-operate on the present basis as independent friends, all of our churches, of course, must continuously change to meet the changing needs of men and women in a mechanized world with a fearfully fast-growing population. The individual, the church or the denomination content with the status quo in this world is on the way to join the dodo bird and the dinosaur. For life is growth and growth is change.

LET'S ALL BE PREACHERS IN 1959

A NINETEENTH-CENTURY Universalist, Simeon C. Smith, writing his memoirs, commented on a Universalist Church, which though it did not have a resident, ordained minister, nevertheless prospered.

Looking at this situation, Mr. Smith said, "If we cannot have a preacher, we will all be preachers." The Universalist fellowship, in the most vigorous years of its nineteenth-century growth, flourished precisely because of this healthy spirit. We have always been short of ordained clergymen. We probably always will suffer this shortage. Whenever and wherever our lay folk were aware of and loyal to their own liberal religious vocation, our churches kept growing. In the late years of the nineteenth century, much of the Universalist laity lost the sense of active religious vocation.

In recent years, our laity has been recovering the sense of religious vocation. Happily, we now have more good lay preachers and teachers then we have had for a generation. The result is a growing Universalist church fellowship as we move into 1959.

PLUMB LINE

AT the recent New England Ministers' Institute sessions, the attendants addressed themselves for three days to a consideration of *The Validity of Man's Hopes and Anxieties.* Much of it developed into an unproductive discussion of the unreasonableness of each other's religious language. Probably the theme was not defined closely enough. Perhaps what we meant to discuss was the validity of a belief in the validity of man's hopes and anxieties. Any hopes and anxieties which engage the interest of religion would be of an ultimate nature, and the validity of them would be a question of faith, not fact; to be celebrated or rejected, but not to be argued. But, if the question is of the validity of the belief that they are valid, we can have an interesting conversation. And some things become apparent. (1) We will not then search for ways to set our anxieties at rest. Being existential, not extensile, they are a vitally needed goad; justified and necessary. It is not an inferiority complex when we are aware of our inferiority; it is a valuable facing of facts; a first step in moving out of it. (2) More than this, anxiety, and the hopelessness of trying to put it to rest, and hope (the other side of the same coin), and the impossibility of killing it, even to the point that we will live in despair because we cannot help hoping even when the hope is proved vain, become themselves the proof of their own validity. Man is anxious because he can see, and hope, beyond himself; because, by nature, he always transcends himself; always is more than he is, and will yet be more than that, and still productively anxious in it. (3) Validity, since it is now validity of the belief, not of the condition, rests in the only rational resting place for the truth of any belief, in its functional value. This was best said by Erich Lindemann, one of the two theme speakers, when, in talking of belief, he said that (to give the sense, if not the words) science must always ask, What belief under what circumstances has stimulated whom to what maturity? If the theme is taken out of the area of questioning the validity of the condition of hope, which leads nowhere, into a questioning of the validity of the belief that the hope is valid, it answers itself. Is it more helpful to believe that one's hope is valid, that one's striving is meaningful, or to distrust this urgency that refuses to be quieted? In all the sessions, perhaps the wisest comment was made by Melvin Van de Worken, that we had better decide our hopes and anxieties are valid or the jig is up.

— CRITERIUS

LETTER FROM LINESVILLE

Henry F. Pommer

ONCE during the '30s, a conductor of the Philadelphia Orchestra, probably Stokowski, demonstrated the orchestra's skill by having it play a composition while he walked off the stage. The podium was empty but the music was superb. More recently, a story has circulated about the same orchestra's rehearsing with a guest conductor who found the musicians highly unco-operative, paying no attention to his interpretations of the scores. Finally, he announced an intermission. A senior violinist approached the guest conductor quietly and said, with the utmost good will and insight, "I know you want the concerts to go well and spread your fame. Then, I'll tell you what to do. At each performance, don't try to *conduct* us. You just stand on the podium and *follow* us."

Some church laymen have the same attitude towards their ministers that the violinist had towards the guest conductor. And it is true that for brief intervals a church, like an orchestra, can get along without a leader. It may even function brilliantly. But how well it gets along depends on how well he has organized the members over the years. A leaderless group is not likely to continue long or to develop well.

It is also true that some musicians never seem to look at their conductor during performances, just as some worshipers seem never to listen to their ministers' sermons. In both groups, individual reliance on the leader varies widely. Yet often, through some contagion of personality, the leader affects even those who seem indifferent to his motions and his words. Furthermore, the leader's quiet influence at rehearsals and committees, his efforts in his studio and his study, usually benefit the group far more than anything he does in his few, brief, public appearances; though no one can predict when a musical or spiritual crisis will make the leader's role decisive.

A great conductor need not play any instrument well. His task is to understand scores, as the minister's task is to understand scriptures — the compositions by which harmony is wrought from discord, and righteousness from whim. The leader is to guide all parts in balance, and to lead the group towards perfection. But his progress towards perfection depends on the men with whom he works. Not even Toscanini could have created a first-rate orchestra out of second-rate cellists, trumpeters, and drummers.

Merger: Facts, Passion, and One Man's Struggle for Integrity

Robert M. Bowman

THE dean was addressing a new class of theologues on their first day in the seminary. He told them of its traditions; he sketched briefly its curriculum; he spoke of the future — of hopes for the school and for its students. And then he said, "If you pursue your studies beyond the minimum requirements, there will come a day when we (the faculty) will ask you, 'What is your integrity?' And upon your response to this question, we will judge you more truly than by your marks or your activities."

At the time these words puzzled me, but they have never been forgotten. And with the passage of the few years which separate me from that day, the Dean's meaning in speaking so has become painfully and wonderfully clear.

Late or soon, each one of us is called upon by the events of life — about him and within—to "state his integrity," to declare and defend before God and men that to which he is committed.

This I now must do in the face of current studies of Universalist-Unitarian merger; and in the face of what is being said, written, and thought concerning this life-and-death issue.

I am committed to many things: to the welfare of my friends, to the life of my church, and to the highly personal faith which is within me. But before anything else, I am committed to *the truth, the truth* as it is revealed in the pageant of experience, past and present. And it is a correlary conviction that neither friends, nor church, nor personal faith, can be harmed by this higher, this primal commitment!

Therefore, let me write with candor, but without spite; with feeling, but without bitterness; with conviction, but without dogmatics. In short, permit me to be both critic and friend; rebel and companion.

Without prejudice, let me declare at the outset: I can conceive of no finer future for the Universalist church and the Universalist faith than that it should find new vigor and expanded influence through union with the Unitarian denomination!

The present proposal of union is only the latest in a long, and often confusing, series of overtures between us. Indeed, the possibilities of union have been with us from the infancy of both churches.

Why then do we face this issue now — in the latter half of the twentieth century? We face it because two emotional postures have always disrupted such efforts. These same postures threaten to work their destructive mischief again, today. These postures are *Pride* and *Fear*.

Pride and *Fear* have always worn more acceptable names among us, but the use of more worthy nomenclature has in nowise altered their nature or effect.

When the Universalist movement and the Unitarian movement were born, certain similarities of thought and feeling prompted hopes within each group that the two might find a common destiny.

But *Pride* and *Fear* set these first hopes at naught. Universalists feared that the Unitarians had abandoned too much of traditional Christian theology; Unitarians took pride in the social preferences enjoyed by them in that day; Universalists took pride in having given a new doctrine to the world; Unitarians feared that this very doctrine might lead to libertinism and ethical chaos.

As each church went its separate way in the nineteenth century, each suffered much from internal conflict, even from temporary schisms. "Conservatives," battled "radicals" in both camps. Both felt the effects of the collision between the world of yesterday and the world of tomorrow. These intramural feuds, and the measures taken to resolve them, caused further dis-

trust — bred pride and fear which could be quickly marshaled to frustrate each new suggestion for union.

Then in the late 1930s, both Universalism and Unitarianism faced the possibility of numerical extinction! A World War intervened; but when it was over, chastened liberals saw again the prospect of union as their brightest hope!

Thus our current efforts had their birth. But now, after twelve years of cautious study and circuitous approach, the old postures — *Pride* and *Fear* — threaten to sweep these careful labors away.

A series of facts *must* be recognized and digested in order to understand the reappearance of this posture. Fact number one: Unitarian membership now is double what it was in the dark days of the 1930s; while Universalist membership has only held its own, making gains easily erased by the continuing demise of long dormant churches. Fact number two: Unitarians as a denomination have found at last an effective organization — a structure which ensures that extension, service and other projects will have the support which they need; Universalists have at length developed such a structure on paper, but have been slow to accept full responsibility for it. There are other, similar facts, but these two should be enough to set the stage for the reappearance of *Pride* and *Fear*.

Let us look at the appearance of these among Unitarians first. Many Unitarian ministers have sweat in times past the same blood as Universalist ministers: Would they be paid their meager salaries; would their churches die "under them" from lay complacency; would the work dictated by the great protestations of their faith be continued, or would its life be ended in the heap of budget-clipping? These ministers and many of their devoted lay people have known this anguish! But by concentrated effort, and daring imagination, they have worked their way out of these dilemmas. Now they stand able and ready to pass a living church and a living heritage to the hands of future generations.

These Unitarian ministers and laymen are proud — and with cause. But some of them are fearful, too. As they view our more modest Universalist accomplishments, as they see us struggling with these same heart-rending problems, they fear that union with us may drag them back into the pit from whence they have so recently escaped. They recognize that they still face many difficulties — that they are in nowise perfect or secure — but they know what they now have, and fear to lose it! So much for them.

Now let us turn our eyes to ourselves, to the Universalists. Ours is a goodly heritage, and many ministers and lay folk have sacrificed much that our church might continue to this time. We are proud of what our fathers have wrought before us, and we would not wish to betray their labors by owning that all their works did not issue in the highest possible accomplishments. Here is our dilemma: If spectacular progress had issued from the past, we would be willing to note and confess the well-meant weaknesses of yesteryear. Because results have been rather average, even ordinary, we wrap the blinding cloak of pride about us and say: "Ours is the true way!" And to this we add, all unspoken, the conviction that to say otherwise is to betray the church we love. Our situation then becomes that of the high school valedictorian of yesteryear who lives on rather modest salary; and who remarks, upon hearing that a classmate has become president of some sizable corporation, "John wasn't very bright when we were in school. I'd hate to work in any company of *his!*"

As for our Fears, they are many. Let me then note only a few within the ministry. What happens to the honor and position achieved through a lifetime, if union is consummated with this expanding thing which is modern Unitarianism? What are the chances for parish advancement for our younger men? Will "old school ties" decree that certain highly prized churches and positions are "off limits" to men of Universalist background and training? These are fears which are never spoken in "polite society," but they are the genuine substance of tensions which will determine the future life of the church we love!

I do not write these things as a youngster who feels secure — as one self-confidently immune to such fears. For more than a year, I have been privileged to edit *Teamwork,* the journal of the Universalist Ministers' Association. That year has been one of the most meaningful in my life. Such work is in my blood, as they say, and I would hope to continue in such a post as long as my peers deem my labors worthy. It is no flight of dramatics to say that I "love" my work with *Teamwork!* What then happens to me and to this journal when and if there is a merger? Surely there are capable Unitarian ministers eager to assume the task of editing a United ministerial journal! Will I be pushed aside to make place for another? This question gets me "where I live!" To lose *Teamwork,* or its successor, would be like losing a hand or a foot — or more truthfully, my heart!

So I do understand these fears. For even a man in his thirties will find it hard to adjust to what may

come. Even for him, it is pretty late to start building again!

Yet, let there be no question, if I must choose between clinging to the delights of *Teamwork,* or the uncertainty of Uni-Uni merger; I will cast my lot WITH that merger! I am no less concerned with self than others. I cling to little things which have meaning just as others do; yet when my personal sense of achievement is weighed against the future of the church I love — then in conscience I must think of that church!

And because the realities of the world indicate that the "great way" for the Universalist Gospel lies within a united liberal church, I must speak and work for the success of merger.

Pride and Fear, however understandable and pardonable — be they Universalist or Unitarian in origin — must not be allowed to cloud the issue now before our two great churches. For in this one respect, the men and women of both denominations are in a position to work a thing more wondrous and wise than any received from their fathers-before-them.

You, my reader, will have your own views in these matters. But as for me, I must "state my integrity" as the dean once said I must! I must say with Martin Luther:

"I cannot, I will not, recant!
Here I stand!
God help me, I can do no other!"

A CENTURY OF SERVICE BY MUNCIE UNIVERSALISTS

The quality of an institution as well as the character of a man is most often revealed in the day to day estimates of the nearest neighbors. This fact is concretely illustrated in Muncie, Indiana, where the opening days of February saw both the First Universalist Church and the city join in the celebration of one hundred years of life and service of the old St. John's Universalist Church in the city of Muncie. The editor of the *Muncie Evening Press* in his lead editorial, January 31, spoke enthusiastically of the church's "many and varied contributions to the religion and moral life of the community."

In the news columns, the feature sections, and on the editorial page for over a fortnight, citizens of Muncie, Indiana, expressed their appreciation of both the religious and civic leadership of ministers and laymen of this Universalist church through its generations of service to the community.

The formal centennial Sunday services brought together regional and national leaders with local Universalists. Presiding was the minister, the Rev. Russell W. Lockwood. The Rev. John S. MacPhee, superintendent of the Universalist Midwest Conference, read the Scripture and offered the Prayer. The Centennial Sermon was preached by Dr. Philip R. Giles, General Superintendent.

The afternoon session of the celebration took the form of a panel discussion presided over by the Rev. Lyman Achenbach, minister of the Oaklandon (Indiana) Universalist Church. The panelists included Dr. M. C. Howd, principal of Burris School, Arthur Harshman, the Rev. John S. MacPhee and Dr. Giles. The subject of the discussion was *Liberal Religion, Yesterday, Today and Tomorrow.*

The centennial banquet was held in the Ball State College Students' Center, Wednesday evening, February 4. Mr. Dougan K. Whybrew called the centennial meeting to order and turned it over to the master of ceremonies, Edmund F. Ball. Mr. Ball recalled that his grandfather, the Rev. Marion Crosley, was a former minister of the Muncie Church, serving from 1869 through 1872. Greetings were brought from The Universalist Church of America by Dr. Philip R. Giles and from the Universalist Midwest Conference by the Rev. John S. MacPhee.

Dr. R. L. Tyler, a member of the church and assistant professor of Social Sciences at Ball State Teachers College, read his centennial poem.

The centennial address, *Freedom Is Still the Issue.* was delivered by Dr. Angus H. MacLean, dean of the Theological School at St. Lawrence University. Dr. MacLean's address is to be put into permanent printed form by the Muncie Church.

A STATEMENT ON MERGER

In order that the Universalist and the Unitarian Churches of Portland may know the opinion of the ministers of these churches, to express to our ministerial brethren across the land the good will and affection between the Universalist and Unitarian ministers in this city, and to express our conviction that the uniting of our denominations will strengthen the cause of religious liberalism, *we hereby declare ourselves in favor of the complete merger of The American Unitarian Association and The Universalist Church.*

D. Stanley Rawson, Messiah-All Souls Universalist Church; Earle T. McKinney, First Universalist Church; Arthur N. Moore, Preble Unitarian Chapel; Wilburn B. Miller, First Parish Church, Unitarian.

Adopted at Portland, Maine, January 27, 1959.

WE SHOULD GIVE MERGER A CHANCE

The merging or union of two or more institutions with divergent backgrounds and long association with revered traditions is, at best, a hard and complicated task. It is even hard and trying to get two completely similar entities to merge. There are two superficial, although very important, hurdles to surmount before anything can be done about fundamentals. The first is that any merger is usually accompanied by a doing away with jobs, dignities, committees, trustees, deacons and secretaries. As most people are reluctant to relinquish titles and emoluments of office, this question is always a knotty one. The second comprises the distribution and sharing of vested interests, funds, properties, endowments and the like. This often requires greater selflessness and impartiality than those involved are able to muster and the idea dies stillborn.

Assuming that these preliminary and wholly material obstacles can be resolved, what is the merit in or the disadvantage of merger?

To evolve any cogent answer, we must first view the whole picture of present-day religious thinking. From the impact of the dual force of widespread cultural and scientific education on one hand and the disillusionment and demoralization of war and revolution on the other, two main facts have emerged. The religious world seems divided into two camps: a resurgent orthodoxy with its attendant hopes and promises as against a great mass of complete indifference and hostility to churches in general. The liberals, in reduced numbers, thus have to dodge between Scylla and Charybdis, the Rock of Orthodoxy and the Whirlpool of Indifference. The liberal viewpoint has so far permeated the services of individual churches and clergymen of the orthodox, although unrecognized on a national denominational level, that our uniqueness of a century ago has been largely lost. The leaven of reason has penetrated and softened up so many other churches that it is often hard to distinguish between them and us, with, of course, the exception of our Roman Catholic brethren and the masses who sit in wrapt attention to the evangelist.

The liberal is thus being regarded as just another church and no longer enjoys the distinction of breaking lances with our more conservative fellow Christians. The riposte and rejoinder of theological disputation no longer sounds from our respective pulpits or from the halls of learning. The general atmosphere of togetherness and good will, thus engendered, leaves us practically forgotten. The liberal needs reinforcements or we will approach the condition of Leonidas and the Greeks at the Pass of Thermopylae. With this in mind, should we join as a single body and face the opposition as one, or go on as two parallel columns, as now?

In what are we similar and in what are we different?

We are both monotheistic and believe in one God, who is a universal creator; we both believe in the efficacy of the ethical teaching of Jesus, and of other great leaders in religious thought; we both allow full freedom of thought, belief and expression within our ranks; we both believe and advocate the practice of love, justice, mercy and charity; we both aver that men of sacrificial spirit and good will can progressively bring to pass on this earth a society worthy and fit to live in; and finally we both believe in the value of truth known or to be known, and that it should have practical application in religious and everyday life. These bases are fundamental and lay a foundation upon which an edifice of co-operation and unity could be constructed, for those who still have the temerity to apply reason and forebearance in religion.

Our differences chiefly stem from the force of past tradition, inherent loyalty to a venerated ideal, personal alarm that one partner will overshadow or devour the other, or that it is feared that it just will not work. No criticism is directed to these opinions which are often deep-seated and sincerely held.

It is, however, my feeling, that we should give merger a chance and try to make it work so that liberalism in religion will not remain weakened and impotent by diversity and indifference. I, therefore, recommend merger and union of the churches and possibly under a new denominational label.

—John W. Strahan

Maplewood, New Jersey

WHAT YOU LOOK THROUGH

The place from which we make our observations has more to do with what we see than we sometimes believe. The man who looks at the world with himself as the center finds it hard to understand the man whose view is all-inclusive. The man whose aims are low and mean can never comprehend the generous and good. We perceive through the kind of mind and character we have achieved.

Integrity invites discoveries the wavering never find. And reverence knows truths the cynical will not believe.

— Raymond J. Baughan

Reactions Of Our Readers

THINKS "LEADER" REMISS — OH WELL, MEMORY IS TRICKY

To the Editor:

Edmund Pease's article presents a challenge, asserting that Universalism "must take a stand on social issues." Universalism, as it is represented by the *Leader,* has not faced up to an important social, political or theological issue with courage and insight for as many years as I can remember. The current issue, for example, has an ambiguous and almost meaningless paragraph or two concerning the Franco-Algerian problem. Though it is still a running sore, the crucial period has passed during which the *Leader* carried no articles on the subject. A few months ago the world was tottering on the edge of brinkmanship because of events in Lebanon and Jordan. Nothing forthright "in keeping with our precepts and heritage" was published. During the trying era when McCarthyism was rampant, few if any strong stands were taken. When McCarthyism was a dying ember, then our zeal flared.

It cannot be said that our journal never takes a stand, however. When it comes to the matter of joining hand and heart with a sister church, then a voice in the wilderness cries: "We are not committed to merger!" It would seem to me that expostulation is fine, but not in the absence of content and ideas. If a Universalist or a Unitarian can give a series of substantial claims, intellectually respectable, as to why a Universalist should not also be a Unitarian or vice versa, then "pounding the pulpit" would rouse us to action and to the Cause.

We are letting the world pass us by. Theologies, philosophies, political and economic systems have arisen out of the ashes of World War II in Europe. The United States has felt the impact of these "isms" and "ologies," — but future historians will not be able by research in Universalist archives of the twentieth century to determine whether or not Universalists were affected. In 1945, the threat of neo-orthodoxy was called to the attention of a Universalist leader with a plea that Universalists be found who could speak out concerning the threat. No definitive statement has appeared in our journal in more than ten intervening years. No one was "commissioned" to produce an "answer" from our point of view.

The searing blight of fear has kept us from discussing dispassionately the communist/capitalist plight in today's world. Universalists have not spoken to this condition of fear in the United States, and, of course, we have not ourselves, had the courage to evaluate the nature of this communist/capitalist clash.

Our Unitarian brothers have been wrestling with some of these problems for a decade or more. They have given careful thought to the religious and secular problems confronting us. Unitarian ministers have deliberated together and have produced significant works in several fields. Meanwhile, we have betrayed, or at least failed to live up to, the vaunted claims made in sermon-articles appearing in the *Leader.*

If the situation were not so serious, one could laugh. If it becomes increasingly serious, there is hardly an alternative to "laughing it off." In the meantime,

By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.

— Theodore A. Webb
Haverhill, Mass.

WE CAN BE GOOD NEIGHBORS

To the Editor:

Last Monday, the *New York Times* published a report about a sermon delivered by the Rev. Donald W. McKinney of the Unitarian Church of the Savior, Brooklyn, N. Y. The entire sermon report radiated openly and blatantly that the merger was a sure thing; that it was very popular; that we were so very much alike, et cetera, et cetera.

I called Mr. McKinney on the telephone and asked him how he arrived at his deductions and was he not presumptuous? I reminded him that a real one hundred per cent Unitarian hardly could merge with a one hundred per cent Universalist. He said that practically every line printed in the last Monday *New York Times* was incorrect, that he had been misquoted, if you please. If only we would give our best to our church, we would be a growing fellowship. We cannot serve two masters!

Why this pressure? Why a biased fact-finding report from the Unitarian-Universalist Merger Commission?

Pressure news reports like the one printed in last Monday's *New York Times* do not help matters. Let us not succumb to these biased and false assumptions. We can be good neighbors, but we do not have to be pushed into a denominational trial marriage. It is time that we combat a "superficial" and "premature" merger.

A real merger is not one of dollars and cents only. There are greater values at stake. Let there be greater sincerity and honesty, I say.

— Cornelius Greenway
Brooklyn, N. Y.

THE GREAT GOAL

To the Editor:

I am for merger. Realizing the complexity of the problems involved in such a move, I feel we have to keep our eyes on the long-range goal: the greater influence a United Liberal Movement would have in a world sorely in need of this influence.

To confess openly that two Liberal churches, almost alike and with talents that can be shared, are unable to get along and work together, but must continue to compete with each other in accomplishments and loyalties, would be harmful to ourselves and to our reputation.

As Dr. Giles says, "We must measure up to the greatness of our religion." It is a time for faith, not fear; courage, instead of a timid counting of costs.

— Alice G. Worthington
Floral Park, N. Y.

MERGER WILL ADVANCE LIBERAL RELIGION

To the Editor:

I have been troubled in recent months to see in the pages of the *Leader* a preponderance of articles and letters which stated or implied opposition to merger. As one who believes most heartily that merger offers the most fruitful possibility now open for the advancement of liberal religion, I have been wondering where the spokesmen for merger are. The officials of our denomination, from the general superintendent's office to the state level, have taken a position of studied neutrality on the whole matter, content only to urge the churches to "study the matter" and make a good decision. Yet, without debate, there can be no good decision. The merger commission's admirably detailed manual does not approach being an adequate discussion of the reasons for and against merger, and we are in great need of open debate on it.

I have been hoping and working as long as I have been a Universalist for merger with the Unitarians, and my belief in the value of merger has been heightened, not diminished, by my contact with Unitarians and Unitarianism.

The first and overwhelming reason for merger is theological. It is for the sake of liberal religion that we will merge, or not merge, and not for whatever convenience or inconvenience it will cause in structural relations. I am working for merger because I believe that this offers the most fruitful of current possibilities for the strengthening and extension of liberal religion, for the elimination of barriers to its growth, and for the deeper development of its message. Whatever meaning Universalism once had as a separate religious philosophy, the essential purpose of the Universalist Church in this century is as a vehicle for liberalism, which is a well-defined religious viewpoint emphasizing individual growth, social responsibility, and an open-minded quest for truth. Merger offers Universalists an opportunity to commit themselves more directly to religious liberalism than to denominational Universalism, and offers both Universalists and Unitarians an opportunity for escaping the burden of their traditional sectarianism.

To me, it appears plain that Universalism and Universalists would profit greatly from a merger. It would help us proceed more rapidly along several lines of development we have already begun, and it would provide increased strength and higher morale for us.

1. First of all, merger will provide us with an opportunity for restructuring our denominational organization, particularly the relations between state and national organizations. The state conventions, which have without doubt performed useful and valuable services to the denomination, have also hindered our development by restricting the national use of funds and resources. Universalists ought to have revised their state convention system years ago. Now merger offers us an opportunity to do just that.

2. Partly because of the demands of the state conventions and partly because of our small size and lack of resources, our national headquarters has always been inadequately staffed to do the work we expect a denominational headquarters to perform. Once Universalists were suspicious of centralized power, and there is reason to build a new headquarters organization with care so that it will be truly a democratic representative of the churches, but there is little doubt that a religious organization is in need of a more adequate headquarters staff than we are able to provide. Again, in merger, we will be able to do this job also.

3. In recent years, Universalists have strengthened their ministerial associations, which are, or ought to be, the living center of the denominational organization. In merger is offered the possibility for a geographically closer, theologically more diverse, and larger ministerial fellowship.

These, in brief summary, are the chief advantages of merger for Universalists as I see them. Others may not see them as advantages, or may not see them at all. Others may favor merger for quite different reasons. But it is up to us to state what we see, and to share our views with the hope that we may be able to help one another.

The critics of merger have been vocal, and have raised some points that ought to be considered. It has been said that there is less freedom and less opportunity for the dissenter in the "tighter" Unitarian organization, and even if this is true, it does not mean that we would have to preserve such characteristics in a merged church. It has been said that Universalists would not have their share in the control of a merged church, but it would seem to me that Universalists who prove themselves intelligent and capable will find their place in any organization. It has been said that there are vast differences between Unitarianism and Universalism, but for the life of me I could not tell you what they are, and I have tried for years to find out. I only know that Universalists and Unitarians each contain such a wide range of theological opinion that it is sometimes a wonder that either one can persist as a recognizable organization.

— James D. Hunt
Cortland, New York

MERGE IF WE CANNOT STAND ALONE

To the Editor:

I wonder if you would be interested in the reactions of one simple individual concerning merger with the Unitarians.

If we are strong and devoted enough without joining, I would say "No," but if our branch of the liberal church has a dubious future, I would say "Yes." I hear the comment that we will lose our identity if we merge since Unitarians have more in numbers and assets than we. If we are wishy-washy and have not the strength of our convictions, we will be absorbed. That, however, would be up to us. We could always be an eloquent and loyal minority. (From my own casual experience over a period of years, Universalists and Unitarians do not seem to mix well. Of course, others may not agree with me.) I am in favor of being an effective branch of the liberal church if there is any future danger of our own beloved Universalist Church not being able to carry on alone. That would be my only reason for favoring merger. In union, there is strength.

— Mrs. A. F. Roach
Rockport, Massachusetts

THE END OF THE AFFAIR?

To the Editor:

Will the Unitarian-Universalist engagement be announced, or will we have to stop going together? Our relations have become so intimate that our long flirtation has reached an impasse. We've tried a kind of companionate marriage in the Council, where the propinquity only increased tensions. Now it seems to me there is a compulsion to seek fulfillment by fully throwing in our lot together and committing ourselves to a legalized union. Otherwise, the emotional strains of our affair will become increasingly intolerable.

The splendid profiles of the Unitarian and Universalist denominations presented by the Joint Commission in the Manual on Merger are largely beside the point. Art Linkletter's hapless experiment in matching a couple by Univac shows how irrelevant a nice calculation of characteristics is to a happy marriage. The important question is, "Do we *want* to merge?" If we want to, all our complementary differences can be adjusted. If we don't want to, all the problems we raise are mere avoidance rationalizations. Sound marriages are most often founded on a desire to make it work, rarely upon a perfect matching. But the desire to open a joint bank account must be mutual.

It would be ironic if we liberals, who tout tolerance and inclusiveness, should falter at the altar, refusing to unite with our kith when the advantages of mutual reinforcement and the elimination of duplication seem so obvious. How could it be justified as other than selfish sectarianism?

We have an emotional investment in each other, as well as in ourselves, and refusal to merge would, it seems to me, be a repudiation of our established affinity. We could, of course, remain friends, but we would be much more estranged than had we never been so close. There has been a natural development in our relationships which would have to be denied by refusal, leaving a sense of traumatic unfulfillment in each.

Our courting should be framed by the motto from Hosea Ballou, "If we have brotherly love, there is no disagreement that can do us any harm. If we do not have brotherly love, there is no agreement that can do us any good."

— John Ruskin Clark
San Diego, California

LET'S GET ON WITH MERGER

To the Editor:

Mr. Seaburg wrote in the January issue that he was one Universalist who is unreservedly for merger of the Universalist and Unitarian denominations. To even the score, may I say that I am one Unitarian who feels the same. That I am one of the other people who feels as he does.

May I go even farther and give some of the reasons why. My mother was brought up in the Universalist church. I wanted so much to do the same. But, when I was a child, there were no Universalist churches in this vicinity. We attended the only church in our community, the Congregational. I never liked the orthodox church.

When I entered high school in Keene, I decided that I would attend the Keene Unitarian Church. It was not easy to get there on Sunday, but I could count on my two hands the Sundays I have missed attending services there for over forty years.

My mother now belongs to the Universalist Church of the Larger Fellowship, but attends services in the local church. She was saddened last month when she heard that the Universalist church in Marlboro she attended as a child is to be torn down. It was used for awhile as a Youth Center after the three churches in town formed a federation, the liberal church to be swallowed up by the two orthodox churches.

Our young people have already merged. What would Hosea Ballou do if he were asked to vote on the merger? You know the answer as well as I. So let's get over the hurdles, and reach the Goal!

— Mrs. Harold J. Adams
Swanzey, N. H.

WHY NOT MERGER?

To the Editor:

From what I hear in our Universalist Church and read in the *Leader,* many Universalists seem to have a mortal fear of losing the identity of the local Universalist church if merger should come about. I cannot see how that could happen since from time immemorial in both denominations, the last word of authority has always been in the local churches. Could we not still carry on our local program if we preferred to?

I cannot see how the local church needs to change at all in merger. If the merged group were to be called (as has been suggested), the Liberal Council of Churches, then why could not each local church add to that name—Universalist or Unitarian—as the case might be? Both denominations could then retain their denominational name if so desired.

All of us love our local churches and want to preserve them as they are. It seems to me that the above plan would do that very thing and be both logical and workable.

Both denominations are non-creedal. Both believe in a democratic church organization, and in a God of Love, in the dignity and brotherhood of man, in the leadership of Jesus as a great example and teacher, and that our future is determined and conditioned by our individual conduct.

Both groups believe that the Bible is a great historical scripture that reveals man's search for the meaning of life rather than a supernaturally revealed creed.

To go into merger, we would not need to become Unitarians any more than the Unitarians would need to become Universalists.

But in merger, we could join forces to spread liberal thought in the world much more dynamically and effectively than if we went our separate ways. Together we could promote religious liberalism in the world. Separately our message would be minimized and weakened. In union, there is strength; in disunion, weakness.

Let us all help get the difficulties of adjustment ironed out so that the combined voice of liberalism in America will be strong, effective and *growing.*

—Genevieve Stone
Washington, D.C.

Our Library Desk

STREAMS OF HEALING
A Book of Comfort
Compiled by Lester R. Liles
Fleming H. Revell Company
Price $2.50

Of books of comfort and inspiration to the ill, there can never be enough. So this book adds to the useful list. The compiler has served as a chaplain in two wars and is now assigned to the Veterans Administration Hospital, Memphis, Tennessee. The contributors of the one hundred and thirty-eight selections are distinguished Christians from all over our country. No selection goes beyond a single page. All have the same pattern: Biblical text, commentary, prayer. This reviewer found many of the passages helpful and imagined persons to whom the book might be an effective ministry. But there are reservations: most of our people might be helped by the commentary, only to be confronted by the words and phrases in many of the prayers, finding them a stumbling block in their approach to the Divine. Then, too, this reviewer thinks that such a manual of devotion ought to be accommodated to the peculiar situation of the reader. It should be light in weight, it should have flexible covers. This book is too heavy and too stiff for wholly effective use.

— Donald B. F. Hoyt

OUT OF THE HEART
By Beryl D. Cohon
Vantage Press, New York, 1958
Price $2.75

This book of sermons is life situation preaching of an admirable kind. The congregation of Temple Sinai in Brookline, Mass., is to be congratulated for having Rabbi Cohon as its leader. Both profound and practical, these sermons speak to reason as well as to sensitivity. Only one with an elevated view of the preacher's calling could produce homilies which so well blend artistry with prophetic passion, social courage with the personal touch.

— H. M. G.

BEGINNINGS: EARTH, SKY, LIFE, DEATH

By Sophia Lyon Fahs and Dorothy Spoerl
Starr-King Press
217 pages
Price: $3.95

The new *Beginnings* far surpasses the previous two-volume series which was one of the most outstanding teaching resources of the entire Beacon curriculum. All the stories I enjoyed teaching most are still in the book and the Sumerian story is a real addition. The unit on scientists' stories is scholarly and at the same time understandable. The illustrations by Gobin Stair are delightful, while the reproductions of cultures and diagrams are most helpful.

No adult can read this book without an increased reverence for the mystery and the oneness of life. No adult could help but feel humble in the face of the greatness and the minuteness of our universe.

For a child to experience this book as a course is real religious education, for this is the only book I know which brings together science and myth and places both within the actual wonderings and experience of the child. The old series was most satisfactory, but I am even more enthusiastic about the new *Beginnings of Earth, Sky, Life and Death.*

— Betty Holden Baker

THE WORLD IS LEARNING COMPASSION

By Frank C. Laubach
Fleming H. Revell Co.
251 pages
Price: $3.50

If you are interested in getting real information about all that humanity is doing for humanity in this age, read this book. You will not agree with all the deductions which Dr. Laubach draws. There are times when he gets a bit starry eyed on the religious fanatic order. Doubts arise about his statements that the methods of Ghandi and Vinoba Bhave were inspired by the methods of Jesus. Perhaps they were. Perhaps they came out of a sense of the need of the moment in a particular place. The how of the inspiration does not matter so much as the evident results in realistic expression of compassion for our fellow members of the human race.

The book does contain, however, a wealth of material helpful to anyone who wants to know what the world is doing today to express true compassion.

In his preface, Dr. Laubach says that he is trying to show just how the compassionate spirit of Jesus has invaded the secular world and is changing the attitude of the entire world toward the underprivileged. Later in the book, he enlarges this thought into a purpose to show how compassion has gone beyond church influences into governments and private agencies and into all religions.

If you need to be convinced of the value of the aid given to needy countries, this should be the clincher. It is easy reading for those who have world needs on their hearts. Dr. Laubach points out the difficulties encountered as well as the outstanding good results.

The first part of the book gives a description of how the feeling for compassion has developed through the centuries. The rest of it gives concrete history of all that is being done today. There are figures, of course. But the human interest stories presented make those figures real. It is a good reference book for those who want a quick look at all the various agencies in the world today which serve humanity in its needs.

— Harriet E. Druley

THE AMISH YEAR
By Charles Rice & Rollin Steinmetz
Rutgers University Press
Price $5.00

A fine picture-story book of the interesting and different Amish people. Recently the subject of a Broadway musical, any reader will be charmed by the pictures of this happy, wholesome people, and fascinated by the easily read story of their life throughout the year. Highly recommended for all church libraries. — C. G. S.

MAINE ASSOCIATION OF UNIVERSALIST WOMEN

Mrs. Douglas Robbins

President

Maine A.U.W.

The Pine Tree State, although over three hundred miles from north to south and better than two hundred miles wide, is still a very active area of A.U.W. work. Because of its size, the state has been divided into five districts, each with its own director. These directors keep in touch with each group in their area by letter or visit, or both. Resolutions and recommendations, brought up or acted upon in State Convention or at Board meetings, are brought to the attention of all groups through these officers. Since there are fifty-seven individual organized groups of women doing all or part of the A.U.W. program, it is essential that they be informed of the plans for the state and national work. Whenever possible, district or area meetings are arranged for this purpose.

A fall field trip is a part of Maine's yearly program as well as a spring training session. A member of the National A.U.W. Board, or an inspirational leader, goes with the state president to visit as many groups as possible during one week in the fall, explaining national programs to be carried on with the co-operation of the state groups. In the spring, a team of two or three state board members visits groups to help them in every possible way.

For the last several years, Maine has been most fortunate to have had such an interested and dedicated worker as Rachel M. Beals to lead the state program for the Clara Barton Birthplace and the Elliott P. Joslin Camps. Her enthusiasm has extended to men, women and Sunday School groups, who, catching her "light," have responded generously. Even with the ever-increasing budgets and quotas, Maine, by virtue of the work of Miss Beals, has "gone over the top" each year.

In 1957, a memorial fund was established honoring the memory of the Rev. Hazel I. Kirk. Miss Kirk had expressed a wish that friends should send their "flowers" to help in some way the work at the Clara Barton Camp, which was started while she was National A.U.W. president. New wagon-wheel light fixtures in the dining room now help to carry out her wish.

Born of necessity to raise funds for administrative work throughout the state (those unseen and uninspiring "funds" so essential for every group in any kind of work), the A.U.W. Day came into being. It has become an annual event. Each group is asked to put on one money-raising program not included in its budget. The proceeds from this are to be their A.U.W. Day contribution.

Maine is the home of Ferry Beach, so well-known to Universalists. Here one finds refreshment for mind and body as well as congenial fellowship. The Maine State Board not only pays expenses for one of its members to attend, but has as a state project a Ferry Beach Scholarship Fund for the L.R.Y.

A very active part of A.U.W. work in Maine is the publication of the *Maine A.U.W. Gleanings*. This was the second state paper to be put out by the women's groups. Planned as a means of helping all groups to be informed about all phases of A.U.W. work on the local, state, and national levels, it has enjoyed excellent co-operation from members.

Women from the Pine Tree State have ever been generous in serving their church in the national field. At least two recent state presidents, Mrs. Charles A. Pomeroy, of Windham; and Mrs. John E. Bunney, of Auburn, have served as presidents of the State Presidents' Council for the national work. Mrs. Pomeroy and Mrs. Earl McKinney, Portland, are currently serving on the National A.U.W. Board.

And women ministers have long served Maine churches. Among them have been the late Mrs. Milo (Josephine) Folsom at Pittsfield; the Rev. Eleanor B. Forbes, who, going to West Paris for a few months, stayed twenty-two years; the Rev. Hannah J. Powell, who not only served in Maine, but also gave many years of service to the A.U.W. work in North Carolina; the Rev. Hazel I. Kirk, who served in Rumford, was state and national A.U.W. president as well as missionary to Japan; the Rev. Harriet Robinson, at Oakfield; Mrs. Glenn McIntire, of Brunswick, who is the author of several books; and the Rev. Ida Folsom, at Dover-Foxcroft.

Special events annually observed by A.U.W. groups in Maine are the World Day of Prayer and our own Dedication Day. Each December sees the Ingathering Service for the camp work.

As a means of acquainting local presidents, program chairmen and/or secretaries with the state program, the State Board invites all of these to their first Board Meeting in the fall of each year. In the morning, the regular work of the board meeting is carried out in full view of all. Problems and projects are discussed and acted upon. In the afternoon, there is a planned program which oftentimes is of a nature that may be used with local groups.

In an effort to keep at hand a list of possible workers in all divisions of our A.U.W. work, the State Board maintains a *Leadership File.* Listed therein are the names of women all over the state, what they have done or what they might be expected to do in the way of A.U.W. work.

Believing that a well-balanced church women's program should include being informed on many matters pertaining to different phases — the church, home, et cetera — the Maine State Board holds membership in the Women's Legislative Council of Maine.

Thus does the Maine A.U.W. try to remember that "There is a U in Universalist and that U is YOU" by keeping its members informed on all phases of its work.

— Gladys H. Wright
Editor, Maine A.U.W. Gleanings

News of Churches and Church People

SOPHIE LYON FAHS ORDAINED

Sophie Lyon Fahs, a nationally known educator, especially known and respected by religious liberals in America, was ordained to the Unitarian ministry in the Unitarian Church, Bethesda, Maryland, Sunday evening, February 8.

Presiding and offering the Invocation was the Rev. John Baker, minister of the church. The executive director and ministerial associate, the Rev. J. Donald Johnson, gave the reading. Mildred Lester spoke on *New Life in the Washington Area* and the Rev. Ernest Kuebler, director of the Department of Education, Council of Liberal Churches, spoke on *A Renaissance in the Liberal Church.*

The Act of Ordination was led by Phillips Sam Hughes, chairman of the Board of Trustees. The Ordination Prayer was offered by the Rev. John Baker. Greetings from the American Unitarian Association were brought by Emily Taft Douglas, Moderator.

Following the Ordination, Dr. Fahs spoke on *Growth Both Wide and Deep.* In expressing her appreciation for the honor of ordination, she said, "I find myself embarrassed, however, by this emphasis on what I myself may have accomplished, for nothing I have ever done has been mine alone. . . . I hope you can see standing beside me this evening the hundreds of authors, advisors, scholars, writers, committee members, executives, secretaries, copy editors, art editors, artists, promoters, and the thousands of teachers and children; all of whose contributions have made the New Beacon series possible. . . . What then I shall plead for this evening is a change in our attitudes toward the ministry of the church to the children. The time has long since passed when we can safely allow this ministry to the younger half of our population to be taught by amateurs and our schools to be taught by unsupervised and unguided teachers, no matter how devoted and natively capable they may be. The responsibility for the leadership and guidance of children, as they take their first steps toward an intelligent, religious faith, should be carried by those who have been given some professional education in the area of religion and theology and in the lore of the great religions of the world."

GRANDNIECE OF CLARA BARTON DIES

Saidee Riccius, grandniece of Clara Barton, died suddenly in Worcester, February 2, 1959. Miss Riccius' death followed quickly on her collapse in a taxicab.

The inheritor of the papers of her distinguished aunt, Clara Barton, Miss Riccius classified these papers and assisted the late William E. Barton in his biography of the founder of the American Red Cross. In 1955, she presented a collection of the Barton letters and papers to the Library of Congress. She also furnished a room with mementos of the Barton family at the Clara Barton Birthplace in North Oxford.

Funeral services were held in All Saints Episcopal Church, Worcester, Massachusetts, February 4. Interment was in the North Oxford cemetery.

INSTALLATIONS

DAVID M. BLANCHARD was installed as minister of the Swampscott (Massachusetts) Universalist Church, Sunday afternoon, February 15, 1959. The Rev. Frederick Libby Harrison, superintendent of Massachusetts Universalist Churches, presided, offered the Invocation and read the Scripture. The Installation Sermon was preached by Rabbi Martin Katzenstein.

The Act of Installation was led by Mr. Seldon Helquist. The Installation Prayer was offered by the Rev. Frederick L. Harrison.

The Rev. Theodore A. Webb, Haverhill, gave the Charge to the Minister. Dr. Fenwick L. Leavitt, Lynn, gave the Charge to the Congregation. The Rev. Winslow Beckwith welcomed the new minister to the community on behalf of Swampscott churches.

The Benediction was pronounced by the Rev. David M. Blanchard.

RAYMOND M. SCOTT was installed as minister of the Universalist Church of the Messiah, Fort Plain, N. Y., Sunday evening, February 15, 1959.

The Rev. Burchard A. Royce gave the Call to Worship, offered the Invocation and led the Responsive Reading. The Installation Sermon was preached by Dr. Philip R. Giles, General Superintendent of The Universalist Church of America.

Mr. Daniel Martin, chairman of the Board of Trustees, led the Congregation in the Act of Installation. The Rev. Howard B. Gilman, state superintendent, presented the candidate for installation and later, gave the Charge to the Minister and to the Congregation. The Installation Prayer was offered by the Rev. Robert Sterling of Little Falls, president of the New York State Ministers' Association. The Welcome to the Community was voiced by the Rev. Gordon Alexander, minister of the Reformed Church, Fort Plain.

The Benediction was pronounced by the Rev. Raymond M. Scott.

OBITUARIES

L. Ward Brigham

L. Ward Brigham, veteran Universalist minister, died in his home in Washington, West Virginia, January 14, 1959, in his ninety-fourth year.

Dr. Brigham, who served the Universalist Church as minister for more than half a century, was born in Dover, Vermont, May 21, 1865. He received his Bachelor of Science degree from Lombard College in 1886, and a year later, the degree of Master of Science. Following his graduation from Bennett Medical College, he began his career as a medical doctor. In this same year, 1888, he married Emma Ballou.

In 1896, L. Ward Brigham was ordained to the Universalist ministry. This opened a career during which he served Universalist churches in four states. His first parish was in Natural Bridge, N. Y. from 1894 through 1896. During the following year, he was minister of the Universalist Church in Victor, N. Y. In 1897, he was called to Rochester, Minnesota, where he remained for four years. In 1901, he accepted a call to All Souls Universalist Church in the Williamsburg section of Brooklyn. He ministered to the Brooklyn Universalists for the next twelve years. Under the wise and skillful leadership of Dr. Brigham, All Souls parish moved to the then new and growing residential Flatbush area.

In 1914, L. Ward Brigham was called to St. Paul's Universalist Church in Chicago. Here he remained as a successful and beloved minister for twenty-five years until his retirement in 1939. Technical retirement did not end Dr. Brigham's labors. For the next year, he served as minister in Vista, California. He was later minister to the Universalists of Binghamton, N. Y. during the war years. During a difficult period in its history, Dr. Brigham returned to serve as interim pastor of the Chicago Universalist Church in 1948-1949. Throughout all of the years of his retirement, he was the beloved minister emeritus of the church. The Rev. David H. Cole, present minister, said of Dr. Brigham, "He was a constant source of strength to the present minister during the building of the new church and always stood firmly in his encouragement of the relocation and building program."

In addition to his long, successful work as parish minister, Dr. Brigham throughout his life served numerous Universalist organizations. Among them were the New York State Relief Board and the New York State Executive Board and the Illinois Universalist Fellowship Committee. In 1909, St. Lawrence University conferred the honorary degree of Doctor of Divinity on him in grateful recognition of loyal and skillful leadership.

Funeral services were held in Washington, West Virginia, January 17, 1959. A memorial service will be held at the First Universalist Church of Chicago at a future date which will be announced shortly.

Dr. Brigham is survived by one son, the Rev. Warren B. Brigham.

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Gertrude Roscoe Coe Pennoyer

The Rev. H. Gertrude R. C. Pennoyer, wife of Dr. Charles Huntington Pennoyer, died at the Waterbury Hospital, Waterbury, Connecticut, Saturday, December 20, 1958, after a long illness.

Mrs. Pennoyer was born in Leeds, Yorkshire, England, June 23, 1877, daughter of Dr. Thomas and Elizabeth (Sykes) Roscoe. Dr. Thomas was a Universalist minister in New Hampshire, Vermont and Massachusetts. Mrs. Pennoyer came to this country at the age of eight with her parents. Her father was a physician, but in middle life, he studied for the Universalist ministry at Tufts Divinity School and Gertrude took the same studies with him. She did social work in Boston and in 1898, was licensed to preach by the New Hampshire Universalist Convention. Later, she trained to be a nurse and became the head of the Nurses' Department, the Mary Hitchcock Hospital, Hanover, N. H. She became minister of the Universalist Church, Felchville, Reading, Vermont, and was ordained there, June 12, 1902.

Mrs. Pennoyer served also as Universalist minister at Hinsdale, N. H., Haverhill and Norwell, Massachusetts, and in towns on Cape Cod. Later, she accepted a call to the First Congregational Church, Wolcott, Connecticut. She married Elmer W. Coe, of Wolcott, Connecticut, November 25, 1911, at Norwell, Mass., her father officiating.

Mrs. Pennoyer was adult adviser and for nineteen years, general secretary of the Youth Temperance Council of Connecticut. She was chairman of religious education in the Mill Plain Church and for ten years, superintendent of the church school. She taught in Y.M.C.A. church schools in East Farm and Second Congregational Church. Her advice was sought by very many in different kinds of trouble and the morale of many a broken character was built anew.

Mrs. Pennoyer was honored, August 22, 1953, by the Universalist Church of America, at Andover, Mass., with a citation for fifty-one years of service in the ministry.

The funeral was held Monday, December 22, 1958, at the Mill Plain Church, with interment at Edgewood Cemetery, Wolcott. Officiating ministers were the Rev. William E. Gardner, First Universalist Church, Meriden; the Rev. Doris Belcher, First Congregational Church, Prospect and the Rev. Ivy Shuff, Mill Plain Church.

She married Dr. Charles Huntington Pennoyer, Executive Secretary, Interpersonal Universal Fellowship movement, Wolcott, Connecticut, November 1, 1954.

Besides her husband, Mrs. Pennoyer is survived by two sons, E. Warren Coe and Albert R. Coe; two daughters, Elizabeth Lois Coe and Florence Lillian Coe. —C. H. P.

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MILLER AND TAPP VISITING LEADERS AT STARR KING, SUMMER, 1959

Robert B. Tapp, St. Lawrence University Theological School, and Robert L'H. Miller, Crane Theological School of Tufts University, will be visiting seminar leaders at the 1959 Summer Session of Starr King School for the Ministry, Berkeley, California. The summer session will also feature its own laboratory school in religious education, and a "sermon clinic" under the guidance of Ward E. Tabler of the Speech Department, University of California, for some years Starr King's leader in this area.

Dean Bartlett states, "We have three aims in our summer session: First, to bring together faculty and students from our sister theological schools, so that they may get to know each other, and build a fellowship for our future ministry, and common standards of excellence. Second, to give to Religious Education directors and ministers, a chance to 'dig deeper' into the basic issues of this field. Third, to provide our own students a chance for year-around study."

Dates for the summer session will be June 22-July 10 for the first session, and July 13-31 for the second. These dates coincide with the summer session at the Pacific School of Religion, which is a neighbor, and persons could take work there also.

Professor Tapp has been invited to give a six-weeks introduction to the Philosophy of Religion. Dr. Miller will head the Religious Education offering, with the assistance of Professor Horton Colbert of the Starr King staff, and the co-operation of the Liberal Religious Educators' Association, the Pacific Coast organization.

Last year, Dean Bartlett reports, the initial summer session enrolled twenty-three persons. He says, "This year we hope to do something for the many ministers we know are interested. While we may not be able to find free housing for everyone as we did in 1958, still, we can keep expenses to a minimum. And I remind persons interested that summer weather here is perfectly predictable; it will be sunny, averaging seventy degrees!"

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Dr. Harmon M. Gehr

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Bridgeport — 11 A.M.
262 Fairfield Avenue
Rev. Albert F. Ciarcia

New Haven — 11 A.M.
608 Whitney Avenue
Rev. Peter L. Scott

Stamford — 11 A.M.
741 Prospect Street
Rev. John Farmakis

West Hartford — 9:15 and 11 A.M.
433 Fern Street
Dr. Wallace G. Fiske

DISTRICT OF COLUMBIA

Washington — 11 A.M.
1810 Sixteenth Street, N. W.
Dr. Seth R. Brooks

FLORIDA

St. Petersburg — 10:45 A.M.
715 Arlington Avenue, North
Rev. Ernest T. Marble

Tarpon Springs — 11 A.M.
Cor. Grand Blvd. and Read Street
Dr. Clinton Lee Scott

ILLINOIS

Chicago — 11 A.M.
910 East 83rd Street
Rev. David H. Cole

Elgin — 10:45 A.M.
263 Du Page Street
Rev. Paul Bicknell

Hoopeston — 11 A.M.
205 East Penn Street
Rev. Donald B. King

Joliet — 10:30 A.M.
5 East Clinton Street
Rev. John Q. Parkhurst

Oak Park — 11 A.M.
N. Kenilworth Avenue at
835 Lake Street
Rev. Robert M. Rice

Peoria — 11 A.M.
908 Hamilton Boulevard
Rev. John Hawkins

INDIANA

Muncie — 10:45 A.M.
114 South Madison
Rev. Russell W. Lockwood

Oaklandon — 10:30 A.M.
Rev. Lyman Achenbach

IOWA

Waterloo — 11 A.M.
120 Independence Avenue
Rev. Argyl Houser

Webster City — 11 A.M.
Wilson Avenue and Bank Street
Rev. James Neighbours

MAINE

Auburn — 10:45 A.M.
Elm and Pleasant Streets
Rev. Robert H. MacPherson

Augusta — 11 A.M.
67 Winthrop Street
Rev. Douglas H. Robbins

Bangor — 10:30 A.M.
120 Park Street
Dr. Milton M. McGorrill

Orono — 10:30 A.M.
Main Street at Juniper
Rev. Herbert R. Houghton

Portland — 11 A.M.
132 High Street, Congress Sq.
Rev. Earle T. McKinney

Portland — 11 A.M.
712 Stevens Avenue
Rev. D. Stanley Rawson

Waterville — 11 A.M.
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Rev. John I. Daniels

MASSACHUSETTS

Attleboro — 9:30 A.M. and 11 A.M.
Cor. So. Main and County Streets
Rev. Gayle Wetzel

Arlington — 10:45 A.M.
735 Massachusetts Avenue
Rev. Raymond J. Baughan

Everett — 10:45 A.M.
Broadway and Summer Streets
Rev. Gale Bascombe

Gloucester — 10:45 A.M.
Middle and Church Streets
Rev. Walter Royal Jones, Jr.

Haverhill — 10:30 A.M.
15 Kenoza Avenue
Rev. Theodore A. Webb

Lynn — 10:30 A.M.
20 Nahant Street
Dr. Fenwick L. Leavitt

Malden — 10:30 A.M.
Pleasant and Elm Streets
Rev. Richard Knost

Melrose — 10:30 A.M.
Essex Street
Rev. Albert F. Ziegler

Milford — 10:30 A.M.
23 Pine Street
Rev. Herbert G. Weeks

North Attleboro — 11 A.M.
Cor. No. Washington and Church Streets
Rev. Ernest Thorsell

Orange — 11 A.M.
31 North Main Street
Rev. Eugene Adams

Palmer — 10 A.M.
Park Street
Rev. Gordon B. McKeeman

Salem — 10:45 A.M.
Rust Street
Rev. Arthur W. Webster

Stoughton — 10:30 A.M.
790 Washington Street
Rev. William A. DeWolfe

Wakefield — 10:45 A.M.
Main Street
Rev. George Wood

Waltham — 11:00 A.M.
Church and School Streets
Rev. John Cummins

Worcester — 10:45 A.M.
Norwood and Woodland Streets
Rev. Donald C. McMillan

MICHIGAN

Concord — 10 A.M.
200 Hanover Street
Rev. Lloyd F. Merrell

Detroit — 10:30 A.M.
Cass Avenue at Forest Street
Dr. Tracy M. Pullman

Farmington — 10:30 A.M.
Warner Avenue
Rev. Walter E. Kellison

Lansing — 11 A.M.
230 South Holmes Street
Rev. Gerald K. Wyman

MINNESOTA

Minneapolis — 9:30 and 11 A.M.
5000 Girard Avenue South
Dr. Carl H. Olson

Rochester — 11 A.M.
3rd Street and 3rd Ave., Southwest
Rev. George M. Lapoint

NEW HAMPSHIRE

Concord — 11 A.M.
School Street
Rev. George J. W. Pennington

Dover — 11 A.M.
531 Central Avenue
Rev. Eric Ayer

Manchester — 10:45 A.M.
Union and Myrtle Streets
Rev. George L. Niles

Woodsville — 11 A.M.
20 Elm Street
Rev. A. W. Altenbern

NEW YORK

Binghamton — 11 A.M.
183 Riverside Drive
Rev. Richard Woodman
Brooklyn — 11 A.M.
Ocean and Ditmas Avenues
Dr. Cornelius Greenway
Canton — 10:45 A.M.
East Main Street
Rev. Max A. Coots
Dolgeville — 11 A.M. and 12 M.
South Main Street
Rev. Maurice W. Cobb
Little Falls — 10:30 A.M.
Albany Street
Rev. Robert Sterling
New York — 11 A.M.
Central Park West at 76th St.
Rev. Leonard Helie
Oneonta — 10:45 A.M.
10 Ford Avenue
Rev. John E. Price
Rochester — 11 A.M.
150 South Clinton Avenue
Dr. Donald B. F. Hoyt
Syracuse — 11 A.M.
So. Warren at East St.
Dr. Ellsworth C. Reamon
Utica — 11:15 A.M.
1304 Genesee Street
Rev. Leon S. Simonetti
Watertown — 10:30 A.M.
514 Washington Street
Dr. John E. Wood

OHIO

Akron — 10:45 A.M.
83 Mill Street
Rev. Carl J. Westman

Cincinnati — 11 A.M.
2529 Essex Place
Rev. Albert Q. Perry

Kent — 11 A.M.
228 Gougler Avenue
Rev. John Flint

North Olmstead — 11 A.M.
Lorain Road and Butternut Ridge Rd.
Rev. Phillips L. Thayer

Norwalk — 10:30 A.M.
43 West Main Street
Rev. Boyd W. Tucker

PENNSYLVANIA

Brooklyn — 11 A.M.
Maple Street
Mr. Henry Falton

Philadelphia — 11 A.M.
Stenton Ave. and Gorgas Lane
Rev. Gilbert A. Phillips

Scranton — 11 A.M.
Madison Ave. and Vine Street
Mr. Cecil F. Reeser

Towanda — 11 A.M.
305 Second Street
Harry K. Means

RHODE ISLAND

Woonsocket — 10:30 A.M.
78 Earle Street
Rev. Henry H. Schooley

VERMONT

Barre — 11 A.M.
Church Street
Rev. John P. Christensen

Brattleboro — 10:30 A.M.
Grove at Main Street
Rev. Fred H. Miller

Woodstock — 10:30 A.M.
Church Street
Rev. Mounir Sa'adah

WISCONSIN

Mukwonago — 11 A.M. and 10 A.M. (June-July)
Main Street
Rev. F. W. Ringe

Racine — 10:45 A.M.
College Ave. at 7th St.
Rev. Paul Henniges

Wausau — 10:30 A.M.
Grant and Fifth Streets
Dr. Carleton M. Fisher

Above: A sampling for inclusion in a proposed monthly Denominational Directory.

A CHURCH IS A FELLOWSHIP OF THE GENERATIONS. Up in Waterville, Maine, they demonstrated this recently in the course of observing the fifty-fifth anniversary of the Senior Deacon, William H. Kenworthy. The picture above shows a portion of the Friendship Circle around the vestry at the close of the celebration. In the center is Mrs. Kenworthy, flanked left and right by the Rev. John I. Daniels, minister, and Deacon Kenworthy. Younger members of the parish all join to honor their senior deacon.

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He loved fishing so much that he thought everyone else ought to love it. In his zeal he took a beginner with him on a fishing trip, furnishing all the tackle. The expert settled the novice in a likely spot and then began fishing not far away. In a little while the novice called:

"How much do those red and green things cost?"

"You mean the float?" the expert said. "Oh, about a dime, I guess."

"Well, then, I owe you a dime. Mine has sunk."

— *The Watchman-Examiner*

INSTALLATION

GILBERT ARTHUR PHILLIPS was installed as minister of the Universalist Church of the Restoration, Sunday evening, December 7, 1958.

The Invocation was offered by Dr. Anders Lunde, minister of the First Unitarian Church of Philadelphia. Clifford Jones, president of the Pennsylvania Universalist Convention, brought the greetings of state Universalists to the minister-elect. The Rev. Max Daskam brought the greetings of the Unitarian Church of Germantown. The Scripture lesson was read by the Rev. Herbert Vetter, minister of the Unitarian Church of Delaware County.

The Charge to the Minister was given by the Rev. Edwin Collier, and the Charge to the Congregation by Chaplain Herbert McKenney, U.S.A.

William Earle, moderator of the Church of the Restoration, led the Congregation in the Act of Installation. The Installation Prayer was offered by Dr. Frederick R. Griffin, minister emeritus of the First Unitarian Church of Philadelphia. The Installation Sermon was preached by Dr. Philip R. Giles, General Superintendent of The Universalist Church of America.

The Benediction was pronounced by the Rev. Gilbert Arthur Phillips.

HOOPESTON LAYMAN HEADS ILLINOIS SONS OF THE AMERICAN REVOLUTION

Charles Perkins, active and loyal member of the Hoopeston Universalist Church of Hoopeston, Illinois, was installed as president of the Illinois Society, Sons of the American Revolution, at the annual meeting of the Society in Chicago, December 12, 1958.

Mr. Perkins, a thirty-second Degree Scottish Right Mason, has long been active in the service of his community in true Universalist manner. He has served his district Rotary as president. He has been active as a member and leader of his County Audubon Society and the local chapter of the Polio Foundation as well as counselor for the Boy Scouts of America.

It has ever been my experience that folks who have no vices have very few virtues. — ABRAHAM LINCOLN

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DOOLITTLE HOME ANNUAL MEETING

With the weatherman courteously co-operating, sixty members and friends of the Doolittle Universalist Home for Aged Persons Corporation met on Wednesday afternoon, January 28, in the spacious sunroom of the Home.

Greetings from the Board of Trustees were brought by the president, Lester W. Nerney, who looked back over the years to the vision of Dr. Charles Conklin, whose challenge still is a guide "to build, maintain and make secure" a fine home for Universalists of advancing years.

The detailed report of the treasurer was very gratifying, showing an operating deficit of only $2500, as against $3600 in 1957. There was an increase in the Permanent Fund, through legacies, of $5,000 and a healthy increase in residents' fees and gifts, which tend to offset the rising costs of maintaining the Home.

Various committees reported their active concern for needs during the year, with problems faced and solved in good measure.

The Bylaws were amended to increase the number of trustees to twenty-five so that the Home may have still wider representation.

Dr. and Mrs. Weston A. Cate, who have now been in residence for nearly three months, reflected their interest and concern for the Home family.

The Nominating Committee brought in the following list of trustees, who were duly elected: Lester W. Nerney of Attleboro; Walter E. Mitchell of Franklin; the Rev. Henry H. Schooley of Woonsocket, R. I.; Mrs. John E. Tweedy of North Attleboro; Mrs. William G. Dana of Franklin; Mrs. Minot F. Inman of Foxboro; Mrs. Donald LeStage, Jr., of North Attleboro; Mrs. Harold Lamson of Foxboro; Frederick L. Wetherell of Attleboro; Mrs. Truman J. Menadue of Franklin; Ralph F. Perry, Honorary Trustee; Mrs. Ralph F. Perry of Attleboro; Mrs. Gerald E. Riley of North Attleboro; Mrs. Ralph C. Robertson of North Attleboro; Dr. Gerald O. Miller of Cumberland, R. I.; the Rev. Frederick L. Harrison of Boston; Edward M. Wallace of Franklin; Mrs. Howard W. Steere of Providence, R. I.; Mrs. Charles W. Palmer of Woonsocket, R. I.; Mrs. Gennaro Patrone of Providence, R. I.; Lucius Floyd of Foxboro; Harold E. Sweet of Attleboro, Honorary Trustee; S. George Jigarjian of Attleboro, Acting Treasurer; Mrs. Minot F. Inman, Clerk and Assistant Treasurer.

At a subsequent meeting of the Board of Trustees, Lester W. Nerney was unanimously elected president of the Board, with Walter E. Mitchell first vice-president, and the Rev. Henry H. Schooley second vice-president.

A BIRTHDAY CELEBRATION

In celebration of her ninetieth birthday, Miss H. Ida Curry of the Washington, D. C. parish received many of her old and newer friends at a reception in her apartment on January 12, 1959.

In the August 15, 1942 *Christian Leader,* an article was printed, with this same heading, *A Birthday Celebration,* concerning a reception held for her sister, Miss Cora C. Curry, on her ninetieth birthday. This article also referred to a celebration on February 15, 1914 of the father of these two sisters, the Rev. W. W. Curry, on his ninetieth birthday. Thus, three persons in the Curry family have celebrated their ninetieth birthdays. It is recorded that on Rev. Curry's ninetieth birthday, he preached a sermon in the Washington Church on *Wisdom from Age and Experience,* using as his text Psalms 90: 10 and 12.

Miss Curry's mother was the daughter of Enion Singer, a charter member of the First Universalist Church in Cincinnati, Ohio. Miss Curry has had a distinguished career in the field of social work, first in Washington, D. C., and then in New York where she was for many years assistant secretary of the New York State Charities Aid Association. Miss Curry was the founder and first president of the Child Welfare League of America.

At "four score years and ten," Miss H. Ida Curry leads a busy life. Each Sunday morning finds her in the Adult Class at the Universalist National Memorial Church taking an active part in the discussions and attending the church service. The Women's Association considers her one of its most devoted members, truly a loyal Universalist.

CENTRAL FELLOWSHIP COMMITTEE

January 6, 1959: VOTED to approve the action of the Massachusetts Fellowship Committee in granting reciprocal fellowship to Stephen W. Turrell, an ordained Congregational clergyman, for the duration of his ministry in the Federated Church of Beverly, Mass.

VOTED to approve the action of the New York Fellowship Committee in granting reciprocal fellowship to Paul N. Carnes, an ordained Unitarian clergyman.

— ESTHER A. RICHARDSON, *General Secretary*

MIDWEST CONFERENCE FELLOWSHIP COMMITTEE

The Committee has appointed one of its members, Mr. Avril Farris, together with the Rev. John S. MacPhee, to serve as examiners of the Rev. Jesse Dom, who has served for a year as minister of the Universalist Church in Monroe, Wisconsin, under a license as an ordained clergyman, and who has now applied for full fellowship.

— STANLEY MANNING, *Secretary*

OHIO FELLOWSHIP COMMITTEE

The Ohio Fellowship Committee has transferred Licentiates, Ronald D. Marcy to the New York Convention and Edwin A. Bennett to the Massachusetts Convention; renewed the lay license of Howard Smith and granted license to preach to Moses S. Walker.

—SADIE BURGESS, *Secretary*

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union, 256 Newbury Street, Boston, Friday, March 20, 1959, at eleven o'clock.

The Rev. Raymond Baughan will speak on *Lenten Thoughts.*

Luncheon, seventy-five cents.

For reservations, call Mrs. Dumas, CI 7-9078.

— MARION H. PIKE, *Secretary*

Starr King School of Ministry
2441 Le Cone Avenue June 57
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(Section 520, P.L.&R.)

MASSACHUSETTS UNIVERSALIST FELLOWSHIP COMMITTEE

The Fellowship Committee of the Massachusetts Universalist Convention will meet at 125 Mt. Vernon Street, Boston, February 18, 1959, at 2:00 p.m. for the following purposes: interviewing Charles O. Barber in connection with his application for a Lay License; interviewing Richard F. Drinon in connection with his application for a Preacher's License; acting upon the application of Charles A. Gaines (Licentiate) for authorization to perform the Christian Ordinances.

—KENNETH C. HAWKES,
Secretary

MASSACHUSETTS UNIVERSALIST FELLOWSHIP COMMITTEE

Accepted Albert F. Ziegler on transfer from Rhode Island; accepted Glenn F. McKee into Full Fellowship as an Ordained Clergyman; renewed the Lay License of Alice M. Harrison for three years; recommended to the Central Committee that Ralph W. Stutzman be granted Reciprocal Fellowship.

—KENNETH C. HAWKES,
Secretary

January 14, 1959

An American was seated opposite a nice old lady in the compartment of an English railway car. For several minutes he chewed his gum in silence, then the old lady leaned forward.

"It's so nice of you to try to make conversation," she said, "but I must tell you that I'm terribly deaf."

—*The Watchman-Examiner*

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